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RELIGION AND DEMOCRACY[1]

In the midst of the most titanic struggle that earth has ever known, we gather here, representatives of Jesus Christ; representatives of His Church, which has been, through the ages, the teacher of mankind. From the heights of Heaven did the Father send Christ, the Light of the world, and Christ sent the Apostles and their successors to continue His mission—"As the Father hath sent Me, so I send you." "Go teach all nations." In virtue of this command Divine, the Apostles sent forth unto the conquest of the Roman Empire, and, in virtue of the same command, teachers in Christ's Church have, in every crisis in the world's history, ministered wisely unto men's needs; have solved the problems that have vexed the human race; have directed men unto the realization of their high destiny; have saved our civilization from impending ruin.

Today the same teachers, illumined by light from on high, have a message for our battle-scarred world; a message of hope; a message of power; a message of healing. We come, therefore, not in the name of any earthly potentate, but in the name of the God of Hosts; we come, not in our name, but in the name of Christ "to whom all power has been given, in heaven and on earth," and though humble followers in the footsteps of the Man-God, we come with the same good tidings that went forth from Jerusalem unto the conquest of the pagan world; with the same strength that conquered the hosts of Mohammed; with the same wisdom that saved the world's culture through the tenth and eleventh centuries; with the same puissance that made the Papacy dominate the world in the days of Albert,

[1]The address delivered by Most Rev. Edward J. Hanna, D.D., at the opening of the Catholic Educational Convention, San Francisco, July 23, 1918.

and Thomas, and Innocent; with the same teaching that held the banner of Christ triumphant through the Reformation; with the same mystic message that holds the love of millions in these days when the promised progress of science has left the world cold, doubting, selfish, even hopeless; and when the boasting enemies of Christ, proclaiming their independence of His teaching, and of His power, have failed beyond hope of recall. We come with the faith that can move mountains, and with a devotion that knows no bounds.

CHRISTIANITY AND PAGANISM

The struggle which today involves the nations of the earth has many phases. It is the pagan ideal opposing the ideal that has come into the world with Christ. It is the supernatural that lifts unto Heaven struggling against the natural that seeks only the things of earth. It is the gospel of national selfishness making strife against that generosity which would give to every defined group its inborn right to freedom. It is the last stand of imperial autocracy against the rights of the people to rule themselves and to develop their own powers unto fulness. It is a battle against men who would bring the world under the domination of their cold, cynical, inhuman philosophy. We have espoused the cause of freedom, the cause of democracy, and we must transmit our inheritance of liberty unto the children of the next generation; and with liberty, we must hand down the inheritance of Christian culture which has come to us across the ages. Nor do we believe that we can pass on to posterity our cherished hopes, our boasted liberties, unless we ourselves feel in ourselves all that is good and true in our freedom, all that is great in our culture; nor is such feeling possible unless in us are developed those ideals which spring from religion, yea, the religion which is from Christ. For in the development of a democracy such as we have in mind religion has been, and will be, supreme.

MEANING OF DEMOCRACY

Democracy means government by the people, and government by the people implies faith in our fellow-men. But faith in our fellow-men and confidence in their power to realize great ideals are based on man's inborn dignity. Going back over the history of the struggle of men for freedom, of the struggle

for the right to rule themselves, it is clear that the great democrats, since the time of Christ, believed in man's high place in creation. But where have the ages learned man's great estate, his place in the world around him? Where, save in that revelation that teaches us that man was made in God's image, and that in his being he reflects the intelligence, the power, the beauty, and the love of the Most High. Where, save in that same revelation, have they learned that what is great and noble in man must in the end triumph, in spite of inborn weakness and tendency to evil? Where, save in the clear light that has come from God, through Christ, have men learned to trust men, conscious that they will grow by being placed in a position of responsibility? Where, save in the light beyond reason, have men been able to recognize that the voice within, which told them of their dignity, and of their rights, was but the far-off echo of the voice of God Himself, speaking for right and for truth.

FAITH ESSENTIAL TO DEMOCRACY

Faith such as this is the finest flower of religion and democracy without such ennobling faith could never be perfect, never be enduring. Democracy must be anchored to hope, and indeed, the men who have fought the battle for liberty and for the rule of the people have always been men of great and of yearning hope. Nor could it be otherwise, for they must have believed in the righteousness of their cause, they must have had confidence in the permanency of their ideals, in spite of man's weakness, in spite of his tendency to follow his personal selfishness, in spite of the oppressive selfishness, in spite of the oppressive tyranny of those who ruled with a rod of iron. And is not this faith, this confidence, this hope, another of religion's finest products? Can the hope that makes sure of the final victory of truth and of right be possible, save in him who believes in God, and who knows that God will make triumphant what is just, and right, and available unto man's destiny? And where, save in religion, has man thus learned of God?

The men who through the ages have fought for freedom; the men who believed that their fellows developed into highest things under the rule of the people must have been lovers of men. But man is only worthy of enduring love when viewed

from the standpoint of religion, when viewed through the eyes of God. For history attests that those who have labored in behalf of humankind and have had their eyes only upon the present, who have regarded only the things of earth, have soon tired, because they found man, in spite of his high estate, so weak, so low, so vile. Again, the great democrats, the great lovers of men, those who are willing to give up all for their brethren, how they will be cheered on to victory when they look upon men as reflecting God's glory; look upon men, even as Christ saw them when He loved to the end, giving for them His life that they might live. And this great love for men is absolutely fundamental if democracy ever achieve a perfect triumph; and only religion will be able to make the triumph effective.

DEMOCRACY'S SURVIVAL DEPENDS ON HIGH IDEALS

But these are indeed lofty ideals and seemingly beyond the power of man as we know his recorded deeds in history, nor can we deny this contention; but democrats of the type which the great Leo describes in his Encyclical on "The Christian Constitution of States"; democrats of the type of our great Lincoln, believed that in God's hands were the destinies of nations; that the aspirations of men for liberty were God's inspirations unto higher things, and consequently they looked to God to heal man's weakness; they looked to God's presence in man to make him feel, not only his dignity, but the great need of help from on high, without which he could not live in keeping with his high place; they looked to God's kindly answer to the prayer of his children to make them worthy of the faith and of the confidence which their fellows must repose in them; and they looked to this faith, triumphant in God's mercy and in God's aid, to make them eager and ready to risk all that their great ideal might stand.

But men will say that democracy in the course of the ages has invariably failed. The obvious comment on this assertion is that in the world's history every form of government that has depended upon the unaided wisdom, the unaided strength, of man has had its day; has reached the apogee of its glory and then has passed away. Recall Greece and Rome; recall the story of the growth of the nations that make up our

modern world. But tracing through history the failures of the world's democracies it is clear that the corruption of the high ideals which must ever accompany democracy has always been the forerunner of revolution and the beginning of that tyranny and of that oppression which in the end have brought on democracy's downfall. The old story always. Men, in their longing for happiness, put the fulfilment of their heart's desires in treasuring wealth, in seeking comfort, in abandoning themselves to idle luxury and to the pleasures of sense; they loved the acclaim of the people; they longed for power over their fellow-men. But they forgot that the human heart finds no lasting rest in these things; they forget that man must subordinate all these things which catch his fancy to truth and virtue, to mercy and affection, to service born of love—for these only can fill his mind and his heart. They forget that treasure and luxury, and pleasure and power, no matter how they may fascinate, pass with the night, while truth and justice are everlasting; and though man must use these passing things as stewards of the good things of God, they forget that he must not place in them his happiness, for he was made for God and his heart will find no peace until it rests in God.

THE LIBERTY-LOVING MAN MUST BE THE "SLAVE OF LAW"

But if these be the great securities of democracy, then in a democracy religion must have the largest place, for only in religion have men learned these mighty, these saving truths; only religion has made men adopt those high and lofty standards; only religion has taught men to place the fulfilment of their hopes, not in the things that pass with this life, but in the possession of the treasures which belong to the life to come; only religion, through the centuries, has begotten that faith in the life beyond which has made men give up consistently, yea, and finally, the things which the heart of man so craves, to the end that truth and justice may be triumphant.

Often where liberty abounds there is a tendency to believe that freedom means the privilege of doing as one pleases. No matter how much we desire to follow the passing whim, the thoughtful man must know that the full enjoyment of freedom is only possible in the reign of law which is ever reason's ordi-

ance, and so true is this that Rome's greatest genius defines the liberty-loving man as the "slave of the law." True, in our democracy, the law represents the will and good-pleasure of the governed, but can we leave the observance of the law to the fickle fancy of each individual? When passion stirs and personal interest urges, will he still obey? Only when men recognize that man's law is the reflection of God's eternal ordinance; only when men know that all authority comes from God; only when men see in the law-giving body representatives of the Most High; only when men obey because God speaks unto them in those who rule, will there come in the reign of law, without which no government can endure. Again, only religion, yea more, only the religion of Christ, has brought men to recognize the supremacy of law as the reflection of the mind and will of God Himself, and only religion has made obedience to law sacred to the individual who lives where men are free.

The very essence, therefore, of our freedom is the restraint and compulsion we place upon ourselves; the very success of our democracy must come from the sacrifice of our personal likes and tendencies unto the good of the whole body politic—and is not sacrifice the supreme test of all religion? We can also affirm that our ideal democracy must ultimately depend upon the developed sense of personal responsibility in each individual making up the nation, for as the individuals are, so will be the nation. Every man, no matter of what estate, must take his place; he must do all that falls to his lot, and in particular, he must, with wise appreciation, and without hope of personal advantage, choose the men whom he places in authority over his fellow-men. This must mean a high appreciation of man's personal dignity, a clear insight into the value of liberty, a knowledge of the checks necessary because of man's frailty, and the willingness to sacrifice every personal interest that would stand in the way of the great good of the larger group. Here again, it is man's deep religious convictions which make him appreciate his dignity and his God-given freedom, and force him to forget his private, personal interests, to the end that the higher rights and privileges of his brothers may rest secure.

CHRIST'S CHURCH AN INSPIRATION TO THE HIGHEST IDEALS OF DEMOCRACY

In the ideal democracy, where the people really rule, religion must ever be a directing, energizing power, and if we hope for such a democracy in the future, the Church which represents religion and bears unto the world the message and the power of Christ, will ever be democracy's greatest bulwark.

It has ever been the boast of democracies, especially in our age, that they mean naught save solicitude for the welfare of men because they are men; that they mean anxiety for the equal rights of our fellows before the law, no matter what may be their station, that they mean care for those who because of their circumstances in life are least able to care for themselves—in a word, "a benevolent movement in behalf of the people." In this, too, history teaches us that religion has been effective. Christ, when He came unto our estate, was born on the wayside; His early life was one of exile in a foreign land; His Nazareth home was among the poor; He earned His bread with the sweat of His brow, and when He came forth unto the light of public gaze, He astounded the world by His simplicity of life; by His attitude towards the rich and powerful; by His championship of the cause of the weak, the poor, the downtrodden, and through the ages the religion of Christ, as personified by the Church, has ever been the champion and the advocate of the cause of the people. I need not recall the early Christian Church whose democratic spirit has passed into a proverb.

I need not tell the story of the organizations for relief that, under the leadership of the bishops, lifted the awful burden of hunger and sickness from the poor in the time of Constantine and during the reign of the emperors that followed him. Did not Julian, the bitterest of foes, exhort his pagan priests to emulate the Christian clergy in the field of popular action? And when the empire fell, and the feudal lords began their sway, the Catholic Church continued to advocate the claims of the masses; and in the laws of Charlemagne her impress is marked to a high degree. Is not the great rule of St. Benedict the charter for popular action? Did not the Crusades, in which men fought for God and not for gold, bring in an era

of democratic feeling such as was never known before? The great Franciscan movement is democratic, surely, and the guilds of medieval Europe, under the guidance and leadership of the Church, taught the people the power of organized effort, and taught them, too, that they could gain for themselves much greater advantage than they could hope for from kings and princes, who promised much and did so little. And the highest places in the gifts of the Church went unto the men who rose from the poorest and lowliest of places, while her theologians, from Thomas to Suarez, spoke with uncommon clearness of the inborn rights of the people, even in an age when the privileges of caste were not questioned. Surely, too, the monasteries, in all time, have been the center of democratic action, and on Friday last, the Church celebrated the deeds and the prowess of one who, with organized effort, did more to champion the cause of the poor than any man since the days of Christ, and his spirit today marches triumphant through the land. Nor was the interest in the people's cause ever asserted with stronger emphasis than in the great Leo, whose pronouncements on democracy and on the rights and duties of states and of peoples form the great charter of all our modern Christian sociology.

To many of the modern democrats, these things indeed sound strange, to them religion seemingly has no place in advancing the people's cause, for they have abandoned the God of their fathers, they have forgotten that the laws made of men must reflect the truth and the justice which are God Himself; they have, by asserting too great a freedom, thrown off the yoke of authority which is from God, or they have robbed man of his own individual dignity by making him a slave, a plaything of the dominant state; they have weakened the place of conscience in the life of man, and forgetting that they must give to God an account of their gifts and their stewardship, they have used the vast opportunities of freedom for selfish aggrandizement and for imposing upon their fellows burdens more onerous than were known in the days of the tyranny of kings and of feudal lords; of these things the traditional doctrine of the Church is the corrective; against this impiety, in all its forms, the Church has been, and must be,

the safeguard. She teaches man's subjection to God's behest; she teaches man's high estate, and that he must not be a slave; she teaches man's obligation to listen to the voice of conscience, speaking with the authority of God; she tells of justice and judgment before God's august tribunal; she detests greed and dishonesty; she defines the obligations of wealth and the rights of the poor; she inspires unto highest ideals of justice, and purity, and truth; she ministers strength to men, that in spite of inborn weakness they may stand valiantly for the things that contribute most to the great purpose of our life here and hereafter.

RELIGION THE BULWARK OF IDEAL DEMOCRACY

Religion, then, will be the great bulwark of our ideal democracy; religion provides, and has provided ever for the betterment of the masses, and for increasing the measure of men's happiness here below, while it always avails itself of the chance to fashion minds and hearts to things which are everlasting. You, who gather here, are representatives of religion in a very high sense; you speak as others may not for the Catholic cause; your deliberations shadow forth the Christian mind as others do not, cannot, and of a consequence upon your utterance your own people will stand, while those outside the pale of the Church will listen, at least, with that respect which is due to the great institution, the wisdom of which you so honorably represent.

What, then, is your message to the American nation in these awful days of ruin and bloodshed? What word of strengthening, of hope and of consolation do you send forth from the city of St. Francis? Watchman, what of the night! And the answer rings clear: With banners unfurled you call us to battle, to battle for God, to battle for Christ, to battle for truth, to battle for justice, to battle that our fellows may be truly free, to battle for the highest national ideals that have ever been set before a people, to battle for the inheritance of light and of power which has been transmitted to us down the centuries, to battle that our children may live in peace and may grow unto the fulness of the age which is in Christ. More efficacious than the crash of cannon and the clang of arms will be the Christian

teacher at whose feet we can learn the answer to the questions that vex our age and learn the cause of the desolation which has come upon us; more efficacious than embattled militarism will be the Christian school wherein the children of our great republic will learn that there is a God in heaven to whose behests they must bow, and before whose judgment seat they must stand—wherein they will be taught the place of Christ in the economy of Divine Providence, and that He lives and teaches in the Church against which the "Gates of hell shall not prevail." The Christian school wherein they will know the great moral sanctions of the law unto the children of men; wherein they will con the counsel of Christ, and from His lips take their rule of life; wherein they may find that man is God's image, and of more worth than all earth's possessions; wherein they will learn the love of their kind, and that mercy must ever season justice; wherein they will be taught to make sacrifice of personal interests for the higher things of the spirit; wherein they will be made to recognize the higher code taught by Christ, in accordance with which men are ruled by moral force, not by armed power; wherein they will search out the mystery of man's weakness, and learn God's way of strength; wherein they will know the power of humble prayer, and moral strength that flows from the heavenly sacraments; wherein they will be trained unto self-conquest, and be made verily great, by becoming verily humble, where in a word, mind and heart, in the school of Christ, will be made to reflect Him who, in the end, "must reign," yea, until He "puts His enemies under His footstool."

Thus will you fulfil your great task, and through education and through its mighty force, place our republic on a foundation so strong and so deep that it may rise majestic through the years to come, to be unto all men, of every clime, a refuge from danger and a home of peace; to be unto all men, the opportunity to develop what is best and noblest in them while they journey here below; to be in very deed the City of God here, that ever leads to the City of God which is everlasting.

THE ANCREN RIWLE*

(Continued)

The Ancren Riwle is the first and most notable prose monument of the thirteenth century, after a long period of unproductiveness. The sentiments developed and pictures described in this ascetic rule give the reader the highest opinion of the feelings of which the age was capable. The spirit, the ideals and the customs of this important epoch of English history are all reflected in its illuminating pages. Outside the convent the practices of Chivalry had brought a new element into the relations of the sexes. The union of Knight with his Lady Love was to be the result only of continual wooing and years of service on his part. This idea was transferred to the soul's domain and led the mystic to dwell long and lovingly on the steps by which the Divine Bridegroom might be approached. Thus the language of real life made it possible for such a one to formulate his feelings, while his religious aspirations, in their turn, helped to spiritualize the relations of real life. In seeking a closer union with God, the recluse would naturally feel keen personal grief for his sins and those of his fellow men. This sorrow for sin was an entirely new element in Early English literature "and when we hear its voice, we hear that which lies at the very abyss of personality."[1] Hence we are told that "Pathos was a strong solvent of the Middle Ages."[2] It seems more characteristic of the later Medieval period, to the romantic, not the epic age. It was not so vital a part of the lives of the stubborn and matter-of-fact people who fought on foot with swords and battle axes, as of those showy knights whose glittering armour figured so prominently in the great pageantry and pomp of the Crusades. It was a time when the world was full of dreamers and it has given us a literature of romance, and of mysticism, that is beautiful in its simple dignity and sublime in its lofty thought. The Church profited by this fascination for romantic tales to gain

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[1] Stopford Brooke, "The Hist. of Early Eng. Lit.," p. 208.

[2] Ker, "Essays on Medieval Literature," p. 17.

a hearing for religious truths, conveying them in similar guise.[3] The influence of the Court, now habitually resident in England, undoubtedly moulded likewise the trend of popular thought. We find loyalty to the king coupled with a strong antipathy to Court life. A greater influence, however, was that exercised by the preaching Friar who, called into activity by those two great lights of their times, St. Dominic and St. Francis, swarmed over England during the thirteenth century.[4] Their language was necessarily more Gallicized than that of the common people, and words employed by them easily found their way into popular speech.

This amalgamation of languages was facilitated by two things: first, the Anglo-Saxon had lost the faculty of forming new words through the indifference of its writers, mostly clergy, who had carefully fostered English literature up to 1220. Then they who had bravely withstood the invasion of Norman French, now succumbed to the Parthian shafts of the enemy. For "sixty disastrous years"[5] they laid aside their native speech as a vehicle of literature, or helped to corrupt it with foreign expressions. "Nothing can make amends for England's loss in this respect."[6] Secondly, the Great Charter of 1215 practically testified to the reconciliation of the English and Norman and furthered likewise their coalescence. When in 1258 Henry III found it needful to address the entire body of people, copies of his proclamation were drawn up in the three languages—Latin, French and English. Thus it was possible and, in fact, deemed preferable to write on the practical affairs of life in English, even if French and Latin had encroached on it for terms of foreign culture and the expression of the more refined shades of emotion.[7]

The author of the Ancren Riwle was keenly alive to the spirit of the thirteenth century and beheld with an enlightened and sympathetic gaze the shifting scenes in the great panorama of its social and political history. In the Riwle which he wrote for the guidance of three young ancren, we see

[3] Cf. Schofield, "Hist. of Eng. Lit.," p. 406.
[4] Cf. Garnett and Gosse, "Hist. of Eng. Lit.," pp. 87-8.
[5] Oliphant, "The Old and Middle Eng.," p. 453.
[6] Ibid., "The Old and Middle Eng.," p. 455.
[7] Cf. Garnett and Gosse, "Hist. of Eng. Lit.," p. 89.

reflected the various influences which were at work in England. We find therein the ideal of virginal purity clothed in language that is redolent with the poetry and romance of chivalry. We have already referred to the notable passage in which Christ is pictured as a Norman knight wooing the soul.[8] The introductory sentence of the work reveals how potent had been this influence on the literary style of the ecclesiastic. "'The upright love thee,' saith the bride to the bridegroom."[9]

Love, that figured so prominently among the medieval ideals, is thus set immediately before his young disciples; not, however, without the accompanying medieval pathos and mysticism. "Am I not the fairest thing? . . . Am I not of the noblest birth? . . . Am I not the most liberal of men? For it is commonly said of a liberal man . . . that he hath his hands, as mine are, perforated. Am I not of all things the sweetest and most gentle? Thus, thou mayest find in me all the reasons for which love ought to be given, especially if thou lovest chaste purity; for no one can love me except she retain that. If thy love is not to be given, but thou wilt by all means that it be bought, do say how. Either with other love, or with somewhat else? Love is rightly sold for love; . . . Set a price upon thy love. Thou shalt not say so much that I will not give thee for thy love much more. Wouldst thou have castles and kingdoms? Wouldst thou govern the whole world? I will do better for thee. . . . I will make thee queen of heaven. Thou shalt be sevenfold brighter than the sun." . . .[10] We see here touches of the Dreamer and the Mystic. With love thus idealized and dominating the moral consciousness of the age, we are not surprised "that the most startling form of the life of the desert saints should have continued in England up to the very moment of the Reformation."[11] Thus the thirteenth century was prolific in mysteries and solitaries of both sexes.

Here is another significant example of the author's method in adapting his matter to the manner of the times. No

[8] "Ancren Riwle," King's Classics, pp. 294-5.
[9] Ibid., King's Classics, p. 1.
[10] "Ancren Riwle," King's Classics, p. 302.
[11] Dalgairns, Introd. to "Scale of Perfection," p. VII.

medieval knight was completely equipped until he had a well-caparisoned steed. Its bright trappings added to the glamour and romance of the Age of Chivalry and enhanced the solemnity of the Crusaders' march. Since the horse has thus been a long time favorite with all classes and nations, the author of the Ancren Riwle does not hesitate to weave around it a symbolism intended to convey wholesome advice to his ancren. Allegory, be it remembered, figured largely in Medieval speech. Commenting on the words of St. James: "If any man thinketh he is a religious, and bridleth not his tongue, his religion is false," the ecclesiastic says: "a bridle is not only in the month of the horse, but part of it is upon his eyes, and part of it on his ears; for it is very necessary that all three should be well bridled. But the iron is put in the mouth and upon the light tongue; for there is most need to hold when the tongue is in talk, and has begun to run. For we often intend when we begin to speak, to say little, and well-placed words; but the tongue is slippery, for it wadeth in the wet, and it slideth easily on from few to many words."[12]

Two or more clauses, taken bodily from the Riwle, will complete the sketch of the writer's ideal of Love. Here is one: "Love maketh her sincere and peaceful and pure."[13] Evidently the troubled waters of passion could not disturb one who was possessed of such a lofty sentiment. Again this high-minded prelate says: "They who love most shall be most blessed, not they who lead the most austere life, for love outweigheth all this. Love is heaven's steward, on account of her great liberality, for she retaineth nothing for herself, but giveth all that she hath, and even herself; otherwise God would not esteem any of the things that were hers."[14] He tells his beloved sisters that our Lord toiled three and thirty years for their love and for all His painful labor desired "nothing but love as hire." He assures them that "Love alone shall be laid in St. Michael's balance."[15] He commands that their dear faces be always turned to one another with kind affection, a cheerful countenance, and gentle courtesy; that

[12] "Ancren Riwle," Cam. Soc. Pub., p. 406.
[13] Ibid., Cam. Soc. Pub., p. 407.
[14] Ibid., Cam. Soc. Pub., p. 387.
[15] "Ancren Riwle," King's Classics, p. 293.

they may always have unity of heart and one will, united together, as it is written of our Lord's beloved disciples. So solicitous was he that his beautiful lessons of fraternal charity should bear fruit in the lives of his young nuns, that he gives them quaint directions regarding the instructions to their women. They should use gentle, affectionate words, and be seldom stern. Should it happen that they needs must use the "biting wine of vehement words" to arouse a salutary fear, then these must always be followed by the oil of love. Stern, indeed, is he, in the matter of anger or resentment among the sisters. Such he emphatically declares, can come only from "the fiend of hell" and "until it is appeased, none ought to receive God's flesh and His blood;" . . .[16] He even suggests that one is quite insane to think of doing so.

Interesting also is his classification of the different kinds of love.[17] First that of good friends is mentioned, but greater than this is the love of man and woman; higher still is that between mother and child; to cure her little one of disease, the mother is ready to make "a bath of blood"[18] for him. Higher again is the love of the body to the soul, but the love which Christ bears to His dear spouse, the soul, surpasses them all. This sketch, incomplete and superficial as it is, of a noble passion that has swayed men's hearts since the time of Adam, cannot receive a more fitting close than the author's naive speech to his ancren: "May God know this, and He doth know it; I would rather that ye were all leprous than that ye were envious, or cruel and spiteful. For Jesus Christ is all love, and in love He abideth and hath His dwelling."[19]

We cannot doubt that the three English girls profited by such noble instruction and that their life and influence stood for what was best and highest in their time. Their example stirred up the better impulses of their own generation, as we learn from the Riwle written for them. It proves sufficiently that there were women deeply imbued with mystical thought in England in the thirteenth century and who were greatly

[16] Ibid., King's Classics, p. 193.
[17] Cf. "Ancren Riwle," King's Classics, p. 298.
[18] "Ancren Riwle," King's Classics, p. 299.
[19] Ibid., King's Classics, p. 188.

interested in the practical life of the Gospel. While there were no women writers of mystic literature, as on the Continent, where nuns distinguished themselves in this regard, yet their gentle spirit influenced the tone of such writings in England. This is, perhaps, as supreme a tribute as we can give to our countrywomen of the thirteenth century, since it reflects man's attitude toward them. They were not unworthy of the great men of this "greatest of centuries."

With this glimpse into the "higher things" that occupied the minds of recluses, we are not surprised to find that the best aspects of moral, emotional and intellectual life were seen in the convents of the Middle Ages. It happens too frequently that the public esteem in which the monk and nun were held for a term of almost one thousand years is quite forgotten. During the Reformation, when religious contentions were seething hottest, the nun who was expelled from her convent appeared deserving of pity, rather than of reproach, in the eyes of her more enlightened contemporaries.[20] The work religious had done and the aims for which they had striven contributed their share in moulding the new standards of life in their own and in subsequent generations. Woman took an equal place with man in this regard and the attributes which ennobled her were changed or, at least, modified as they appeared on the pages of literature. The sweet and tender grace, the humility and loving kindness of the Virgin Mother of God, became the most beautiful and vivid image that filled men's minds next to that of Christ. The coming of Christianity, centuries before, had poured into the river of the English imagination a multitude of tributary streams, enlarged its waters, purified and mellowed it. The woods devoted to the Nature-god became the groves of convent or monastery. Religion, with its ideals, laid its hands of awe or of love on men from the king to the slave. It made the life of everyone interesting and impassioned from the cradle to the grave. It transformed the fatalism of our Anglo-Saxon forefathers into a subdued sorrow for the flitting things of earth, modified by the Christian hope of attaining the stable joys of celestial bliss. It was this consolation that changed

[20] Cf. Eckenstein, "Woman Under Monasticism," Preface, p. VIII.

the whole tone of life and developed round it a new region of literature which has continued, with its gentle, half sorrowful, half joyful sentiment to the present day. This new sense of the eternal strength and splendor of the world to come, in contrast with the passing of this world, had long settled into the English mind, when the thirteenth century mystics, who reflected so closely this phase of thought, added, or caused to be added, the class of literature (écrits pieux[21]) of which the Ancren Riwle is an example.

We are especially furnished in this work with much information on the state of religion. The author thanks God that no heresy is to be found in England in his time. Mention is made of the doctrine of transubstantiation and of purgatory; reverence for the Virgin Mother and of the Cross; the honoring of relics; auricular confession, use of images, and other practices as found in our Holy Roman Catholic Church. The religious awe which accompanied Rome, the dignity of her great age, its choice as the See of Peter, the rock of the newly-founded Church, the emotion which grew solemn and enthusiastic, when it voiced the word of God, all these were elements which exercised an immense power on our literature and language. All learning, all education were, for centuries, in the hands of the Church. The literary products of every European people during the earlier Middle Ages were written mostly in Latin. To make that language the vehicle of art and learning was but the natural result of contact with Rome. Moreover, teachers, scholars and practically all writers were not only Christians, but in most cases, priests, nuns, and members of religious orders.

How, then, was it possible to break with this powerful influence and produce anything deserving the name of literature in the vernacular, of which the Ancren Riwle is a lasting monument? We shall get a clearer insight into the matter by a study of the English of the thirteenth century, with which our next chapter deals.

(To be continued)

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[21] Jusserand, "Histoire Abrégée de la Littérature Anglaise," p. 37.

THE FEELING FOR LITERATURE[1]

When institute lecturers run out of inspiration and educational writers vainly woo their slender and capricious muse, it is the fashion to turn upon the teacher of English and soundly berate him for his failure to impart a working knowledge of the mother tongue. At such moments we are told that even after ten or twelve years of schooling very many of our children, so far as their knowledge and use of English is concerned, are poor and miserable and cold and blind and naked. They show no spark of originality—except in spelling; to them punctuation is either a nightmare or a thing of naught; grammar—even that slight body of linguistic theory which we call English grammar—they study seemingly only to outrage and affront; and vigor and clearness and grace of style seem as far removed from their perception and use as the binomial theorem from the consciousness of an Argentine ant. What is the matter with our teaching of English? is the ever-recurring cry; and with it comes the ever-recurring charge: Our schools are not doing what they should do to make the children read and write efficiently.

Now, this is not at all a pleasant subject; the implied accusation hurts—mainly because there is so much truth behind it. And so our teachers of English and our principals and inspectors periodically examine their professional conscience, excite themselves to sorrow, often make a public confession of their pedagogical sins, and finally, as good Christians should, form a steadfast resolution of amendment. The resolution, besides being the most practical, is also the most interesting step in this penitential process; for it invariably takes the form of refurnishing old methods and adopting new ones which, when the evolution of time brings about another season of penance, are cast into exterior darkness.

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[1] A paper read by Brother Leo, F.S.C., L.H.D., Professor of English in St. Mary's College, Oakland, Cal., at the Catholic Educational Convention, San Francisco, July 24, 1918.

And so it seems to pass that in the teaching of English

"Our little systems have their day,
They have their day and cease to be."

What is wrong with our teaching of English? Every year an unflinching finger is laid upon the weak spot, and every year upon a different spot; every year enthusiasts suggest a panacea, and every year a different panacea. We must have more drill in spelling and dictation, or we must shun routine exercises because they lack spontaneity; we must give more general criticism of written work, or we must correct written work more intensively; we must analyze and condense, or we must synthesize and paraphrase; we must teach more foreign languages, or we must flee from alien tongues as from the face of a serpent; we must inculcate the principles of formal logic, or we must teach the children to think on their feet; we must widen their intellectual horizon by means of general reading, or we must discipline their minds by frowning upon library browsing; we must have them write lavishly, or we must insist that they write little and well; we must correlate English with geography and manual training, or we must regard English as a subject that is essentially Sinn Fein. But always, so runs the implication, if we teachers of English would save our souls and our faces, we must study the "mechanics" of English, we must amend our methods of teaching, we must tinker the tricks of the trade.

METHOD NOT THE BE-ALL AND END-ALL

Far be it from me to underestimate the importance of method. We need some sort and some degree of method in everything we do, from making mental prayer to knitting socks for the Belgians; but we err, and err grievously, when we make method, even the best method, the main consideration, the be-all and the end-all of endeavor. And I am quite convinced that the radical reason why our English teaching is less than 50 per cent efficient, why our boys and girls have so little to show for the time they have devoted to oral and written expression, is that we have been too practical, too utilitarian, too intent upon method; that we have so disproportionately concerned ourselves with the body of the subject

that we have disregarded the claims and even the existence of its soul.

Oddly enough, we should promptly check ourselves were we to make a similar mistake in certain other things we teach. Take, for instance, the matter of politeness. To form in a boy gentlemanly traits and bearing, we do not place undue reliance on a text-book of etiquette. We do not discuss the "mechanics" of good breeding. We do not worship rules. Rather, we seek to instill the *spirit* of Christian courtesy. We strive to arouse the conviction that true politeness is founded on Christian charity, self-sacrifice and forbearance. We teach the boy to model himself on Our Lord, the world's supreme Gentleman. And we endeavor, as teachers, to be gentlemen ourselves. We now and then call attention to specific details of etiquette, but for the most part we prefer to suggest them—suggest them by our every word and tone and look and gesture, by our general carriage of body and attitude of mind.

Again, take the subject which is the paramount subject in our Catholic schools, the subject which is the real and sole justification for the existence of our educational system—religion. From time to time, and very properly, we have discussions as to the best methods of imparting a knowledge of religious truth and of forming the Christian character; sometimes, as in cities where the summer heat affects the mental operations of convention speakers, the interchange of views may even lose something of its wonted philosophic serenity. But despite differences of opinion regarding method and despite the warmth with which we state our preference, each one of us is certain that what really matters in the teaching of religion is the character, the personality of the teacher. We agree that the fundamental aspect of the matter was grasped by the devout and relatively unlearned religious teacher whose motto was: "Since to make saints is my mission, I must be a saint myself." We gladly admit that, all else being equal, the teacher of religion who knows a great deal about biology and child psychology and dogmatic theology has an advantage over his less learned brother; but there is not one of us who, commissioned to select a teacher of religion for a given class, would prefer a biologist or a psychologist or

a theologian to a zealous and unassuming saint. We all realize that the best man to teach religion is the man who lives religion, and that even though his methods be antiquated or uncertain he is still a power in the classroom of the Catholic school because he is possessed of the spirit of religion and the spirit of Jesus Christ.

"HAS HE THE FEELING FOR LITERATURE?"

And therefore, just as the crucial question concerning the teacher of politeness is, "Has he the spirit of courtesy, has he the feeling for etiquette?" and the crucial question concerning the teacher of religion is, "Has he the spirit of devotion, has he the feeling for religion?" so, it seems to me, the crucial question concerning the teacher of English is, "Has he the spirit of art, has he the feeling for literature?" Whether he has read books about books, has written a dry paper on how to secure interest, uses the dramatic method in his teaching, insists on word-analysis, believes in the efficiency of paraphrasing—such things are relatively unimportant. But, assuming that he has a grasp of three or four general principles that underlie all teaching, he is a good teacher of English, and he must be a successful teacher of English, if he knows and loves some of the really great books of the world, if he would rather talk Shakespeare than talk gossip, if he spends more time over Dante and Calderon than he spends over his newspaper, if he would rather soar with Shelley's skylark than eat his dinner. But if he maintains or implies that "Over the Top" is a greater book than "A Tale of Two Cities," that the solid sonnets of Mr. Walt Mason are more stimulating than the ethereal sonnets of Petrarca, that a game of bridge is more enjoyable than a wrestling bout with Browning, that a vaudeville show is more satisfying than a presentation of "King Lear," then, even though he has written dismal books on how to teach English, even though he has evolved study plans and study outlines fearfully and wonderfully made, even though he is able to discuss methodology so obscurely that even professors of psychology cannot follow him, that man is not a fit teacher of English, not a proper breaker of literary bread. He lacks vital enthusiasm, enthusiasm that ought to be irresistible, con-

tagious. He lacks literary taste; and though men there be who smirk in a superior way at the mention of the old-fashioned word, let me assure you that when a teacher of English lacks taste he is not unlike the teacher of etiquette who eats peas with a knife and the teacher of religion who never says his prayers. His teaching, as Mr. H. G. Wells would say, is like grafting mummy steak on living flesh and boiling fossils for soup. He has not the spirit of art, he has not the feeling for literature.

But, it may be objected, the man thus heartlessly pictured may be a good practical teacher for all that. Maybe he does like his newspaper better than he likes Shakespeare and caviar sandwiches better than "The Ring and the Book." Let us concede, even, that he never reads a really great piece of literature at all except under compulsion. Be it so; but can't he teach grammar? Possibly he can; but he cannot—and he does not—teach his pupils to speak and write good English. I am reluctant to discuss what is called English grammar, for it is extremely humiliating to remember that we have to teach it at all. Teaching grammar is like drawing up a set of rules governing the use of a pocket-handkerchief. But this I know for certain: In homes and in schools where good books, great books, are read and loved and reveled in, children do not need to learn English grammar. They absorb the right use of words, just as in homes where the spirit of politeness reigns they absorb the practice of etiquette. And just as children may memorize books on good manners and remain unmannerly clowns, so they may—and do—memorize rules of grammar and continue to speak and write in a way to make the judicious grieve.

ABSORBING GOOD ENGLISH

It is the soul that makes the body rich, and it is the spirit of literature, the feeling for literature, that lends clearness and correctness and vigor and grace and urbanity to the written and the spoken word. How do children learn politeness? They absorb it. How do they learn religion—religion, I mean, as something which immediately and unceasingly affects the mode of thinking, feeling and acting? They absorb it. If a man is a creditable Catholic citizen today it is not because he

captured school medals for Christian doctrine, but because he had a good pious mother. And how do children learn to speak and write good English? They absorb it; absorb it from parents who use correct and beautiful language; absorb it from teachers who have the feeling for literature; absorb it from the worth-while books which these same teachers have taught them by example to read and love and live.

Sir Frederick Leighton and Mr. John Lane, the English publisher, were one day looking at the late Aubrey Beardsley's "Yellow Book" drawings. "Ah," exclaimed Leighton, "what wonderful lines, what a great artist!" And then he added, *sotto voce*, "If he could only draw." "Sir Frederick," Mr. Lane retorted, "I'm sick and tired of seeing men who can *only* draw." We have no dearth of teachers who make overmuch of methods and who experiment with the "mechanics" of literature. We have a copious plenty of theme theorists and spelling splitters and grammar grinders. But our English work will remain less than 50 per cent efficient, our children will continue to write haltingly and talk atrociously and write unmitigated trash, until some of the ultra-utilitarian ladies and gentlemen of the teaching profession who carry practicality to the point of petrification are either converted or asphyxiated and their places are taken by men and women who have a genuine feeling for literature. We are weary unto death of seeing English teachers "who can only draw."

After all, their vaunted practicality is of an extremely near-sighted sort. They aim at quick returns, at tangible results; and they get no returns and discouraging results. They are vehement in the asseveration that what counts in the teaching of English is the practical, every-day use of the mother tongue; and to reach that end they stuff the child with theoretical knowledge. What we need is more books and fewer text-books, more kindling leaping forth of the cultured soul of the teacher to fire the responsive soul of the pupil, less cramming for examinations and more absorption of the spirit of life.

THE BLESSING OF A LOVE FOR BOOKS

Our schools are designed to prepare the children, not for examinations, but for life, for well-rounded, harmoniously

conceived, complete living, now and later on, here and hereafter. This human life of ours—the troubled interval between the cry of birth and the sigh of death—is so prevailingly a thing of clouds and tempests that we should welcome every ray of sunshine. We want to make our boys and girls—and eventually our men and women—as happy in this world as they can consistently be. And, next to the possession of our holy Faith and participation in the life of the Church, where can we find for them a more real, a more satisfying means of happiness than in the love of books? Advisedly or not, we teach scores of things—like square root and free-hand drawing and the geography of Siam—that most of our pupils will never use after they leave school, things that contribute appreciably neither to material success nor intellectual culture nor spiritual well-being; and we neglect imbuing them with the feeling for literature, a possession which will give them a fine sense of word values, which will develop and enrich their minds, which will guide them along the ways of beauty to the throne of God. Most of them will never taste the pleasures of wealth, of social distinction, of sumptuous dwellings, of travel in foreign lands, and these things we cannot give them. But we can bid them sit down to that endless feast of the spirit spread so abundantly in the world's great poems and dramas and essays and novels. We can press into their hands the golden key to the intellectual treasure hoard of all the ages, the riches wrought of the greatest minds that scanned the ways of men, the wealth that cloys not with possession and that thieves cannot break through and steal. And this noble, this God-like office we too often fail to fill because we ourselves are content to batten on the commonplace and the ephemeral, because we, as men and as teachers—to our shame be it said—possess not the feeling for literature.

A change can come only when our teachers and our prospective teachers get more and better literary instruction. Among our teachers—with the exception of a few old and burdened criminals—there is no lack of good-will; they want to improve the quality of their work, they are anxious to read aright the great books of the world, they are pathetically eager to acquire the feeling for literature. But they do not know

how. And, unfortunately, when they attend summer schools and extension courses they may be even farther from the goal, for sometimes there sits a false prophet in the chair of Moses and the blind leads the blind. The man in any community, in any institution, who is interested in books as human documents, who brings out in his teaching of literature the worth of books and the beauty of books and the sacredness of books in their relation to life, is verily as things brought from afar and from the remotest coasts; and happy beyond reckoning are those who sit at his feet.

In the second place, it is essential that the daily regulation of our community life be so arranged—if necessary, so drastically arranged—as to give our teachers more leisure for cultural reading. This is as important from the literary view-point as a time allotment for meditation is from the spiritual view-point. We do not expect ideal conditions, and we are content to make bricks without straw. But at least suffer us to have clay and water. And in so far as the individual teacher is permitted to arrange his own program of free-time, he might well see to it that there be less frittering and fuming and fussing over non-essentials and more whole-hearted devotion to the things of the mind. Many a promising teacher of English has been spoiled; self-spoiled, through the habit of literary flirtation in lieu of a grand passion for books.

THE TEACHERS MUST LOVE GOOD BOOKS

And, thirdly, let me suggest, with bated breath and with deepest reverence for those who sit in the seats of the mighty, that the problem of English-teaching will never be solved until superiors, principals, inspectors, directors of study, superintendents of schools and all similarly potent, grave and reverend *seigneurs* realize and exemplify in their own proper persons the joy and the wealth and the power and the glory that come of the feeling for literature. They, of all men, can least afford to ignore the great books of the race. They do not neglect their devotional exercises, for they see the wisdom of feeding their souls; some of them, like Hamlet, grow "fat and scant of breath," whence it may be inferred that they fail not to feed the body. Is it fitting that they whose office is

to understand men and lead men should suffer the dust to gather on the wisdom books of the ages, should carry the practice of holy mortification to the point of intellectual starvation? If a teacher devoid of the feeling for literature cannot awaken that feeling in children, how can the superior similarly bereft act as guide, comforter and inspirer to the teacher thirsting for literary knowledge and forming literary taste?

The fair lady, literature, holds royal court and many there are to do her reverence. She has no lack of smiling, perfumed courtiers who pay her overmuch in lip service, mouth honor, breath. But many of those who laud her glories and expatiate on her charms are those who know her least. It may be that some men are so busy praising right habits of reading that they have not leisure to form such habits themselves.

"But," comes the ardent protest, alike from the superior of thirty years' standing and the novice at the start of his teaching career, "I have not the time. I am overworked. There are not sufficient members in our community to afford me leisure for cultivating Homer and Montaigne and Milton and Newman and those other exacting friends of yours. I should like to read and re-read the world's great books, I should love to form and sustain the feeling for literature; but I have not the time."

The obvious and unanswerable reply is simply this: You invariably have time for what you consider worth your time. You have time to brush your teeth and eat your luncheon. You have time to make your meditation and recite your rosary. You have time to discourse unto edification when holy obedience calls you to the parlor. You have time—a little self-examination will convince you that this is a fairly accurate diagnosis—for at least a dozen things daily that you do not need to do, that are of no earthly or heavenly use to do, and at least a half dozen things that you would be immeasurably better off if you did not do. They all take time. Utilize that time, no matter how fragmentary, to form the Golden Hour.

THE GOLDEN HOUR

What is the Golden Hour? Every day reserve one hour composed preferably of sixty consecutive minutes—for reading

in one of the world's great books. It may be good old Thomas à Kempis or that Saint who truly had the feeling for literature, Augustine of Hippo; it may be a lyric of Keat's or a novel of Thackeray's, a play of Shakespeare's or an essay of Ruskin's; it may be a heart cry from Sophocles or a chuckle from Lamb. But read it, live it, enjoy it, ponder it, caress it, *absorb it.* And presently as the days roll into weeks you will find yourself turning to the Golden Hour and taking refuge in its depths with something of the happy anticipation and tenderness that are yours when the bell calls you to the holy places, and as the weeks cluster into months you will find new power and new beauty in every-day words and learn the way of them in written speech and relish the savor of them on the tongue, their music in the ear; and as the months fall into the procession of the years you will find your vision of life deepened and broadened and sweetened, and your philosophy of life more sympathetic and more sure; and as the years pass in serried order over your aging head you will find more of God's love and God's beauty in the work of your hands and that work itself more fruitful, more profitable, and more pleasing. From time to time little birds of rumor will perch for a fleeting second on your shoulder and whisper in your ear of difficulties you have unconsciously dissipated, of blessings you have unwittingly bestowed; of little thoughts of yours flung idly out that have taken root in aching hearts and blossomed as the rose, of tired eyes that meeting yours saw something there that kindled anew the glow of gladness and the light of God's own face. And then, mayhap, as your wearied limbs bear you down the sunset-crimsoned hill that leads into the valley of peace, you may sing of the feeling for literature as Petrarca sang of the voice of his beloved Laura:

"Let us but hear once more that breath of day
Sound in my ears as in my soul it sounds;
Singing, it surely wounds
And slays wrath and disdain; its brooding note
Quells all things vile and dark; like frightened hounds,
Before that liquid gold they fly away."

CATHOLIC COLLEGES FOR WOMEN [1]

Cooperation, coordination, conservation, and centralization are the words that carry the chief stress of the moment. Everyone feels, as perhaps never before so surely, that without individual and collective cooperation nothing of real social or economic worth can be effected. All are convinced that activities, no matter how helpful, are little short of a menace unless there is proper coordination of means and purposes to produce effectual results. The theory and practice of conservation meets us at every turn. Centralization, as a principle of efficiency in large issues, is a matter of daily demonstration.

The ideas behind these words are dynamic. All social institutions are affected by them for the better. It certainly seems that, if applied in their wisest signification to institutions of higher learning, the colleges might be able to achieve their historic destiny of becoming beacon lights in a weltering sea of darkness.

It is superfluous to comment on the conditions of the times that make it imperative for Catholic women to be conspicuous among womankind in every movement in which women so largely figure in our day. It is imperative that they be equipped intellectually not only to meet, but mould, currents of opinion and lines of action. We need, as never before so urgently, more thoroughly trained and more highly trained women, and we need them in legion.

So much for what we need. The next point is how to go about securing it. Now, we shall not start out by assuming that everything is all wrong; but we shall try to look at the facts dispassionately, grasp them firmly, face them to the fore, and make them count as an essential factor in the light of which we have to work. We are here, I feel, to get something done, and not to be insincere enough to use up the precious time allotted to us in mutual admiration. Without a doubt,

[1] A paper read before the Conference of Women's Colleges at the Annual Meeting of the National Catholic Educational Association, San Francisco, Cal., June 24, 1918, by Mary A. Molloy, A.M., Ph.D., College of Saint Teresa, Winona, Minn.

the chief reason for our failure to accomplish more lies in the fact that we block our own way and stand in our own light because at all times we do not get the problem of the higher education of women into the focus of a wider vision.

There are three main points that we shall keep in mind as we proceed:

First.—The need, in rapidly increasing numbers, of more highly trained religious and lay women.

Second.—The safe-guarding of our system of parochial elementary schools and Catholic free high schools. In our zeal for higher education we must look with grave circumspection that we do not disturb the organization nor lessen the effectiveness of the training given in the Catholic elementary and high schools throughout the country.

Third.—We shall consider the wasteful extravagance at present so widely manifest in the administration of higher education for women.

Finally, we shall attempt to offer a constructive suggestion for the better organization of the Catholic colleges for women.

WE NEED MORE HIGHLY TRAINED CATHOLIC WOMEN

To cite just one instance in one profession: In one of the great cities of the country two years ago 85 per cent of the teachers in the public elementary schools were Catholic women. There are six great public high schools in the same city. The number of Catholic teachers on the high school staffs combined could be counted on the fingers of one hand.

This is not as it should be. Why do our women crowd the ranks where influence, at best, is small, where prestige is slight? Simply because they are not organized around great Catholic centers of educational prestige and leadership. We give them commercial courses in the grades "to make a living." We think we have done our very utmost when we have graduated them from high school to be successful matriculants at the nearest "normal." This, also, by way of "making a living" as elementary school teachers in the public school system. The ambition for big leadership does not seem to have taken very strong root among us. Too many are satisfied with a "normal course" that qualifies them to teach in the elementary

schools. It takes two years longer, to be sure, to take a college course that qualifies for high school teaching, but the returns from every point of view are more than doubled over and over again. Then there is this far more vital point: When we reduce to its lowest terms the need for the Catholic college of liberal arts, whether for men or for women, we find that our irreducible minimum of defense lies in our firm conviction that the philosophical doctrines that underlie all professions and lines of thought must be presented in the light of fundamental truth and Catholic principles. But we see the normal schools of the country crowded year after year with Catholic women. Now, anybody who has little more than grazed the surface of modern popular educational science knows that it is fundamentally wrong because the philosophy underlying it is wrong. Yet we see these hundreds of Catholic women taking up year after year the psychology, pedagogy, sociology, economics, and history developed along lines that we, as Catholics, are bound to repudiate. Yet all this is a component part of their course. These women, in their turn, extend their influence to others to tread the well-worn path to the "normal." And we stand by and make practically no effort to anchor in fundamental truth the profession of these women nor to raise their professional standing. Yet, as Catholic educators, this is our duty. We must face the full responsibility of our calling.

So much for the teaching profession. What about the Catholic industrial or scientific specialist, not to mention the physician or the lawyer? Are her numbers appreciable in the ranks of her non-Catholic friends of professional and industrial influence? They should be, if Catholic influence may exercise its mission.

Thus far to indicate the need for highly trained Catholic lay women. What about the problem as it presents itself to the religious orders of teaching Sisters? It is very unwise for us to overlook the fact that we are living in a time in which, whether we like it or not, the state is looking very close into the secular training of its future citizens, be they of whatever creed. The privilege we so freely enjoy of maintaining our own schools may be lost to us if we fail to see to

it that our teachers are properly certificated and our schools properly standardized. This is not a matter of academic discussion; it is a matter of fact. The following sentences taken from the current bulletin of the summer school conducted for the teaching Sisters in the Diocese of Winona echo a timely note:

"The cause of Catholic education will be greatly advanced when every teacher in every Catholic school will be ambitious to possess the certification for her position defined in the school statutes of the state in which she teaches."

In this matter the state is exercising no more scrutiny over the teaching profession than it exercises over law or medicine. If one wishes to practice law, he must get state credentials through passing the state bar examination. If one wishes to be recognized as a medical practitioner, he must hold a state license. In most states even the practice of nursing is raised to professional rank by standardized courses and state registration. It certainly seems no more than reasonable that at least as much attention be directed to keeping up the standard of the teaching profession as is exercised toward the other two learned professions.

There is only one conclusion: The teachers in our schools must be given the opportunity to pursue such courses under such conditions as will entitle them to equal rank with the rest of their professional sisters, or our carefully nurtured, most dearly treasured possession, the parochial school, will be taken from our keeping.

So much for the need for highly trained Catholic lay women and women in the teaching orders of Sisters. This brings us to the second part in our discussion:

THE SAFE-GUARDING AND FURTHER EXPANSION OF THE PAROCHIAL SCHOOL SYSTEM

There are altogether too many so-called colleges for women at the present time. Let us pause here for a moment and take our bearings. As Catholic college women, we must never forget that, after all, we are weaving only a part of a pattern in the great tapestry of Catholic education. If the glorious ideal of "every Catholic child in a Catholic school" is to be realized, it is not too much to assert that every parish in the country

should have its parochial elementary school. Every town with two hundred Catholic families should have its Catholic high school. The larger cities should have facilities for elementary and secondary education in proportionate ratio. If the ambition of the church extension enthusiasts—the "winning of America for Catholicism"—is not to fail, it must be accomplished mainly through the agency of the parochial school system of elementary and secondary schools. Time was when we thought we did all that was needed when we kept the little people in the Catholic school until they finished the grades. We are beginning to learn, and learn rapidly, that in our present industrial condition a high school course is as needful as was a grammar school course years ago, and that it does not count for much more, relatively speaking. If our Catholic children seek the greater advantages to be secured through high school training, this training must be given them in a Catholic atmosphere. The day of the Catholic high school is far past its dawning. Let us refrain from checking the splendid results that will follow from the further spread of this great movement. The knell has struck for the finishing school and, in very large measure, for the so-called private academy. The best energies of the best Catholic teachers must be given to the great body of the young Catholic generation which will fill up in ever-increasing hundreds the class-rooms of the Catholic free high schools.

Let me repeat: We have too many small, struggling, inefficient and useless so-called colleges, opened at the terrible expense of the parochial schools. We need a parochial grade school in every parish; we need at least one Catholic free high school in every city of any size; but we do not need, as we have at present in some instances, some five or six colleges for women within the confines of every state.

It is imperative that the ability that is now lost to the parochial schools be rescued and exercised where it can render an actual service. There is real service to be rendered in the elementary and high school blocks. It is very important that we keep clearly before us the end that justifies our claim to the title of Catholic educators, namely, the saving of souls. The effort that is put into the establishment of colleges that do not

and cannot qualify is worse than wasted. These institutions are a real stumbling-block in the path of Catholic educational power and dominance. The whole system is cast under suspicion by the weakness that is so patently reflected in these ambitious foundations that in many ways draw students from institutions that are standard and are conscientious about their responsibility as public servants.

This brings us to the point of accountability for the implications that have been forced upon this much-abused term, "college." What do we mean by it? Has it a well-established meaning? Is it genuine or counterfeit in our academic associations? There does seem to be a notion in some quarters that it is rather a matter of verbal preference than otherwise that determines whether an institution be known as a "school," "academy," or "college;" that it is rather a matter of fashion, nothing else. It is high time now that this lack of sophistication cease. The terms, "high school," "academy," "junior college," "college," "university," have clear-cut, rigidly defined lines of demarcation in correct usage. A college takes up students who have creditably finished a complete and prescribed high school course and carries these students on in preparation for professional service. If it is not equipped to do this adequately, it is not a college. If we organize a "college," wink at entrance requirements and permit the work to be largely elective languages—let us say—music, art, and home economics, we have a finishing school. A finishing school is less reprehensible if we are permitted to see it for what it is from the start. It becomes a real menace when it is permitted to pose as something other than it is. In these days of real service, even the best of the finishing schools feel the need of stiffening up a bit or going out of business. The drawing-room passed from popular architecture some time ago. The "parlor courses" have not been slow to follow. There is little chance in these earnest days for "withdrawing," literally or figuratively speaking, from the stern issues of real life. Why perpetuate an institution that has spent its purpose? Let us give, in all generosity, to the needs of the parochial schools the time, ability, and equipment that are now tied up in the finishing schools and "colleges" that are not standard. Think of

the immense gain to the cause that would result from this thorough cleaning up in the purpose and administration of higher education! This brings us naturally to the consideration of the third point in our discussion:

THE WASTEFUL EXTRAVAGANCE AT PRESENT SO WIDELY MANIFEST IN THE ADMINISTRATION OF HIGHER EDUCATION FOR WOMEN

There is so much to be done that it is pitiful to witness the overlapping, duplication, and undignified scramble for students on the part of institutions that in many cases are not vitally interested in the cause as a whole but only to compete with someone else. The system lacks the dignity that should characterize everything Catholic. It lacks point and direction. And, worst of all, it hurts seriously the cause that is nearest and dearest to several institutions that are in a position to lend distinguished service in the cause of Catholic higher education. It is a pity to hamper the great good that can be done by institutions that are really standard in every point by the unjust, unfair, and unwise competition of schools that cannot meet requirements.

We certainly need Catholic colleges for women, but it must be understood, in the name of public honesty, that it is most reprehensible for any institution to compete for students on a college basis when it has not been passed upon by a rating agency with more authority than the purveyor of advertising space in a newspaper, with no claim to patronage other than sentiment and the ambition to outdo a rival in numbers. This kind of work casts obloquy on the whole group of Catholic colleges, and the ones to suffer most from it are the institutions that have looked to honest quality first and to advertising as a very secondary issue. We are forced to question if the apostolic zeal for the salvation of souls is not all but choked out by this wholesale commercialization of the sacred mission of Catholic higher education. It is just this public abuse of privilege that brought out the following resolution in the deliberations of the department of education in one of our greatest commonwealths:

"The Education Commission proposes in the revision of the school law to include the following:

"The State Board of Education shall have power to fix the qualifications, requirements, and conditions precedent to the use of the words 'university,' 'college,' or 'normal school' by any person, firm, or corporation, and prohibit the use thereof except as authorized by it.

"Every person, firm, or corporation using the words 'university,' 'college,' or 'normal school' without authority to do so from the state board shall be guilty of a misdeameanor."

It is not a case for gratulation or edification when we see many of our "colleges" for women either omitted altogether from the lists of any rating agencies or slipped quietly and justly into the high school block. We are deeply chagrined to find even "universities" "recognized" to the extent of junior college rating.

This is not as it should be. The amount of harm done is incalculable. Let us have our advertising express truthfully the status in the educational system that we have honestly attained, and nothing else. Calling a high school, academy, or finishing school a college, or calling a junior college a university is bound to result in nothing but public disapproval. The endeavor to draw students to any institution, unless it is recognized by the approved agencies as entitled to full rating in the classification claimed, is something that deserves censure in unmistakable terms. If professional pride were lacking, at least a sense of justice would convince us that our students should not be subjected to delay, and in many cases disappointment, in getting the credentials we give them "registered in full" for public service when they desire to enter on the practice of a profession or when they wish to pursue further advanced training in the graduate school of a university.

The person who establishes two colleges where one was before performs at best a doubtful service. The expense of equipping a thoroughly standard institution and of maintaining a faculty of collegiate rank is enormous. The laboratories and the library that should be found in a standard college cost a small fortune to install and a very liberal annual allowance for upkeep. To duplicate this equipment within a small radius is extravagant waste, and to try to give college courses without the equipment noted is a farce. If we give college

courses at all, the degree that follows at their completion must stand for something. It will stand for its full value if the college is standard. It is very easy to find out what a standard college is. Various local, sectional, and national agencies are at work in the interest of keeping the character of the liberal arts course up to its traditional excellence.

We need Catholic colleges for women that are not feeble replicas, one of the other. We need a few great institutions that will stand out with the compelling individuality that defies feeble imitation.

We have a chance, as few such chances were ever afforded women in the history of the Church, to do something of heroic proportions for the Catholic cause. We can do it and prove that our burden was not misplaced if we are willing to apply common-sense methods of coordination, cooperation, and conservation in the working out of our part in the great drama of Catholic education. Now it looks as if the solution of our difficulties, every one of them, lay in a closer centralization of our educational resources. It remains for you who listen to declare whether what I am about to suggest will be relegated to the limbo of beautiful dreams or whether it may not carry the secret that will make of the twentieth century not the Women's Century, but the Catholic Women's Century.

THE CONSTRUCTIVE SUGGESTION

I said a year ago in Buffalo that there is absolutely no reason why Catholic women should not be in training by the hundreds, even for professions other than teaching, in our own Catholic institutions. If the country were divided roughly into five great geographical areas, two divisions midway of each coast and one district in the center, we would have a field in which five great institutions for the higher education of women might flourish and turn out hundreds of graduates with courses equivalent to courses given in the liberal arts and professional colleges of our greatest universities.

Let us consider for a moment this ideal arrangement. I may pause here to say that unless some such a plan as this is adopted we are bound to plod along and watch our fiftieth and seventy-fifth anniversaries go by with little accomplished that

counts for the prestige in influential lines for the young women who would be easily spurred to great ambition if the proper force were behind them and the proper outlook into assured fields of accomplishment lay before.

After the manner of the kindly philosopher of the "Cabbage Patch," we shall settle for the moment on geographical names for our reorganized colleges of efficiency. We shall call them severally the College of the North, the College of the East, the College of the Middle West, the Southern College, and the Great Western. Suppose for a minute we had a great institution in each area, an institution equipped with laboratories, library, faculty, student enrollment, and endowment, all sufficient to pass the most rigid questionnaire sent out by the New York Board of Regents, the National Bureau, the Association of American Universities, the North Central, and the College Section of the Catholic Educational Association—suppose we had such an institution in each area, what would be the next detail in this splendid picture of wise organization and efficient administration and conservation of resources? Would it not be an edifying thing to see every high school and academy in the district recommending the Great Western College on the high school graduation day? Would it not be inspiring to see the Great Western College training in its halls the prospective teachers of the elementary and high schools of the great western area?

At the present time we see not only Catholic lay women but members of the Sisterhoods in all too frequent numbers at non-Catholic institutions. This is very well for graduate work, perhaps, but why could not the Great Western College give such advanced and thorough work in liberal arts, in commercial and vocational lines that within the whole range of the district not a single habit would be found except in the graduate schools where the work taken was for the master's degree or for the doctorate.

As suggested earlier, the greatest menace in modern higher education in undergraduate courses is the philosophy that in some shape or other is a prescribed part of the program leading to a degree. Even in the institutions where electivism has run its most unhampered career, a degree is not conferred

without some work in psychology, history, economics, pedagogy, or sociology. It is worthy of note that it is in these very institutions in which the program of courses is constrained the least by prescriptions that we find the classes in pedagogy, psychology, and sociology crowded to the greatest extent. Even the presence of a Catholic club and a Catholic chapel on the campus cannot offset the effect of professorial dicta enunciated day after day in the classes.

A very specious excuse advanced by many Catholic students for attending non-Catholic institutions is that "the Sisters go there, why not I? If it is good enough for them, surely it suits me." Under cover of this fallacy hundreds drift into courses in which, to say the least, we, as a great body of Catholic women educators, should be ashamed to see them.

Why could we not have a Catholic college for women who wish to train for law? There are many women in the profession and some Catholic women, but they did not receive their training from us. Why can we not train their younger sisters? Why not a great Catholic medical college for women? There are precedents for this among our non-Catholic brethren. If we would garner our resources wisely, we would be as able to give medical degrees in one or several of our five great colleges as we are now able to turn out R. N.'s from our chartered hospitals. Why not a Catholic teachers' college in each of the five districts? It is feasible if we are only willing to break down the barriers that at present narrow our horizons, that cramp and cripple our efforts and cause our most splendid visions for great things to be accomplished for the extending of Christ's kingdom upon earth to become as futile as a will-o'-wisp lighting a traveler in the darkness.

With our resources concentrated around our five great institutions, we would be able to train our lay and religious women of each district for distinguished service in the teaching profession. We could have at our centers our college of law, our college of medicine, our college of liberal arts, in which experts might be trained for social, scientific, industrial, and economic service. We would command public confidence; we would sway movements in which women dominate, and sway them in the direction of Catholic thought and action. We

would rise up and meet gladly any legislation that pointed toward greater efficiency in the administration of our schools. We shall even be counted on as collaborators in making the legislation, if we are ready to qualify when the time for action comes. With the resources we display and the unhampered freedom we enjoy, should we not be willing to try to turn them to the most telling account in Catholic service? Shall we let the years slip by and continue to work, each tiny group separately, without the power and upward reach that can come only from closely united and concentrated effort in one direction?

With a few colleges of real distinction, we might hope to attract givers of large benefactions, just as other schools of distinction acquire this tremendously important asset that makes for success. We would be able to finance hundreds of scholarships for earnest students who have ability but limited means. And last, but by no means least, we would no longer be saddened by seeing the flower of our Catholic young womanhood in institutions in which the principles we cherish most dearly are held as of little or no concern.

In the name of zeal for Catholic education, let us begin to call our institutions by their proper names, and let us strive to have them splendid examples of the names they bear. If we can do grade work with distinction, let us not bury our talent in ineffectual high school work. If we are first-rate, qualified, and capable high school teachers, let us develop our possibilities to the fullest here, and not waste our abilities on shabby college work. If we can honestly render the professional service that real college work demands, let us begin to make the institution we represent one of the five great centers. And let us see to it that each of the five centers has the dominant power within it to possess an individuality of its own.

The establishment of a Catholic college is as heroic an apostolic work as the founding of a religious order, and it should be taken no less seriously. Working out the pattern of God's design, the founders of the great religious orders, each in his time and place, set out with the central idea of specialized ministration. One was organized to furnish refuges wherein Christian civilization might be saved from barbarian

inundation; another trained a great army as a bulwark against insidious heresy; still another took for its labor of love the winning back of souls to the simplicity of the early Christians through applied social science; still another rose up as a mighty giant to fling back the thrusts of infidelity and insubordination that threatened to all but overcome the Church.

Each Catholic college in like manner, should work in a special way in the interest of Catholic higher education. Each should reflect the history and traditions of the order that controls it, and it should carry the stamp of the individuals who are responsible for its organization. We should never see the potential individuality of any institution buried under trappings, be they ever so attractive, that are borrowed from some other place else.

To recapitulate: The parochial elementary schools should be multiplied until every Catholic child may have the benefit of receiving under Catholic auspices the secular education that an American child is entitled to.

The Catholic high schools should be multiplied until their curricula is within easy reach of every boy and girl who has the ability to learn. We shall not add, as commonly, the time and means, because the high school should be free; and, as far as the element of time goes, some provision should be made among us for continuation work for those who must begin to earn after leaving the grades.

The further multiplication of colleges, and especially of colleges for women, should be halted. There are a few that at present stand out as having met every requirement of a standard college set by agencies that have every right to appoint standards and to see that the standards are met.

We should turn to the support of these few splendid institutions that have gone nobly forward and are acknowledged by national agencies as having met every requirement of standardization. Let us send students to them by the hundreds. They have waxed strong in stability; let us take delight in seeing them expand in numbers so that the great good that can be accomplished for the glory of the faith and the prestige of Catholic influence and education by concentration and conservation of our resources may not be longer dissipated

in endeavors that may be well-intentioned but lack the driving force of power to accomplishment.

Finally I would suggest that this meeting draw up a set of resolutions—resolutions defining our position with reference to the Catholic school movement as a whole, a movement in which women take so important a part. This, I believe, would mark a step in placing the Catholic colleges for women in a firmer and more stable foothold.

First. That we shall give every help and encouragement within our power to the upbuilding and the multiplication of the Catholic elementary schools. There are far—oh, pitifully far—too few workers for the schools that are now organized, not to mention the need for workers in the elementary schools that must be organized without delay, if the goal mentioned earlier in the discussion be attained; namely, every Catholic child in a Catholic school.

Second. That we endeavor by cooperation and encouragement to further any movement to organize a Catholic free high school in places where there is great need for such a school.

Third. That we support every effort to make these schools thoroughly standard with reference to the preparation of teachers, the character of the work done in the various branches of the curriculum, and the equipment in buildings, laboratories and libraries.

Fourth. That we do all in our power to see that the school is duly and promptly accredited by agencies endorsed by the Catholic Educational Association.

Fifth. That we shall leave nothing undone in our effort to retain pupils in school until they finish the grades. That we hold ever before the pupils the almost imperative necessity of counting no effort too great to secure a high school education. That we encourage graduates of high schools to enter college, so that in greater and greater numbers we may have Catholic men and women filling the great industrial and commercial openings as well as the professions.

Sixth. That we use our many-sided influence to support and expand the thoroughly standard institutions already existing for the higher education of both men and women, and that we view with grave concern any sporadic waste of time, intellect

and equipment in the opening of new colleges that cannot meet the commonly accepted public requirement for conferring degrees that have any value.

Seventh. That we develop among ourselves a class consciousness in the matter of public service. There is no such an institution as a private school. Every teacher is a public servant, because the teacher trains by virtue of his profession boys and girls or men and women for public service.

Eighth. That we try to come to a better understanding one of another. That we work for fair play and honest in advertising, and that we repudiate the use of advertising copy that is exaggerated, misleading and without truth.

Ninth. That we organize ourselves as efficiently as ever a military company was organized to do the things that are so terribly needful. That we shall work, as only women can work, to cooperate, coordinate, conserve and concentrate our abilities, our ambitions and our physical resources; that through this wise, earnest and single-minded zeal for the cause of Catholic influence and Catholic education we may gather the souls from the harvest that is white for the gleaning.

NATIONAL CATHOLIC WAR COUNCIL

A handbook of the National Catholic War Council has been published by the Administrative Committee of Bishops. It has been written for the purpose of describing the organization of this national body which directs and controls, under the guidance of the Hierarchy, all Catholic activities in the present war. The National Catholic War Council was formed for a double purpose; first, to promote the spiritual and material welfare of the United States troops during the war wherever they may be, at home or abroad; and secondly, to study, coordinate, unify and put in operation all Catholic activities incidental to the war.

In outlining the work to be accomplished, the leaders of the National Catholic War Council realized the necessity of bringing the message of patriotic service into every Catholic home. They saw likewise the necessity of giving a firm direction to the activities of the Catholic forces of the nation in such a way that these might cooperate with the Government to their fullest extent in winning the present war. Apart from this coordination, there was also the necessity of affording means for a systematic study of the national problems and of offering in a national way cooperation to the civic, social, moral and religious agencies at work in the country for this purpose.

It may be said that no corporate body in the United States was so easy to adjust along national lines as the Catholic Church. The leaders of the National Catholic War Council are the fourteen Archbishops of the United States, who act through an Administrative Committee composed of four Bishops; Bishops Muldoon, Schrembs, Hayes and Russell. With Bishop Muldoon as its Chairman, an Executive Committee meets for the purpose of discussing all national Catholic war activities. This Committee is composed of the four Bishops, six members of the K. of C. War Council and six members at large. There is also a General Committee for the purpose of discussing national questions whenever the occasion arises. This General Committee is composed of two representatives, one clerical and one lay, from each Diocese, two representatives from each national Catholic society, two representatives

of the Catholic press association, two representatives of the Federation of Catholic Societies and such other members-at-large as the Administrative Committee of Bishops may choose. The functions of these different committees are described and explained in the first chapter of the handbook.

With regard to immediate war work problems the National Catholic War Council functions through three operative committees. These are the Advisory Finance Committee, the Committee on Special War Activities and the Knights of Columbus Committee on War Activities. The Advisory Finance Committee has the duty of assisting in all national drives for a war budget. The Committee on Special War Activities directs the work of the seven national standing committees. Under the chairmanship of Rev. John J. Burke, C.S.P., these seven national standing committees are busily engaged upon their several duties. In the offices at 930-932 Fourteenth Street, Washington, D. C., are representatives of each of these Committees and all problems of a national character are being handled by the chairmen and secretaries of the same. These committees are: The Committee on Finance for Special War Activities, National Committee on Women's Activities, National Committee on Men's Activities, National Chaplain's Aid Association, National Committee on Catholic Interests, National Committee on Reconstruction and After-War Activities and the National Committee on Historical Records. The work of these committees and the methods to be followed in establishing similar ones for the Diocesan War Councils are explained in Chapters I and III of the Handbook. Chapter II deals with the Catholic Army and Navy Chaplain Bureau, of which Bishop Hayes is the Bishop Ordinary. The Handbook explains the methods by which Diocesan War Councils may be formed and a detailed list of suggestions is given for the cooperative Committees of the Diocesan War Council.

The work of this national organization will be to bring into coordinated service all the resources of the Church in the United States. For its full completion the appeal to service must reach every individual Catholic. To achieve this the National and Diocesan War Councils are not sufficient. The entire flock must actually take part in the work and the par-

rishes must be leagued together under the leadership of the Bishop of the Diocese. We are told in the Handbook that the parish is the supreme testing place for the length and breadth and depth of Catholic patriotism. It is from the parish that the Diocesan War Council must expect its most thorough co-operation. The Handbook accordingly suggests methods of war activities for the parishes of the United States. Local conditions will undoubtedly influence the formation of the Parochial War Council, for the work of cooperating with the agencies which are in the field today for the spiritual and material welfare of the men in the service will influence the methods to be followed in the parish.

All this has been described in the Handbook, and in order that Parochial and Diocesan War Councils may at once set out in the work of cooperation a separate chapter has been devoted to the principal agencies of cooperation. These agencies are divided into governmental agencies and supplemental agencies. In that part of the chapter dealing with governmental agencies, the different parts of the Government are described and suggestions are given for the methods of mobilizing all Catholic resources in this work. There are, for instance, sections upon the Commissions on Training Camp Activities in the United States, Housing Cooperation, the War Risk Insurance, Working Boys' Reserve, Council of National Defense, the Food and Fuel Administrations, and the American National Red Cross.

Among the supplemental agencies explained in this chapter, sections are devoted to the Young Men's Christian Association, Young Women's Christian Association, Jewish Welfare Board, Boy Scouts, and others. A complete index of the important persons and things mentioned in the Handbook is given at the end.

The Handbook has already been sent to the bishops and priests of the United States, and it will be highly instrumental in bringing before the entire body of clergy the present necessities created by the war. The Handbook has been designed primarily for the purpose of assisting the whole Catholic body of the United States to cooperate with the Government. The tasks which face the Church in America are countless.

Problems are arising from day to day which demand prompt solutions, and those solutions can only be given with foresight and directness through a national body gathered from every part of the United States for the purpose of establishing the cooperative intelligence necessary for such decision. Everything must be looked at from a national standpoint. The National Catholic War Council, therefore, aims frankly towards the amalgamation of all Catholic activities in such a way that the Church will be enabled to meet the historic responsibilities that now rest upon her.

Education does not mean the building up in the child of an artificial structure according to a plan mapped out by an educational theorist or a school curriculum: it means influencing natural processes which are going on in the consciousness of the immature child and influencing them in such a manner as to bring about a development of conscious power and an organization of conscious habits which will prove most serviceable to the child himself, as an individual and as a member of the social group, both for the attainment of the ends and aims of this life and of the life to come. With a working knowledge of child psychology, it should not be difficult to secure the hearty and joyous cooperation of the child in what we are endeavoring to do for his health and happiness, both of body and of mind. But anyone who has attempted to reduce to practice this idea of education in a community that has been wedded to old ideals realizes the many and grave difficulties that beset the way. The difficulties, however, do not lie in the children, but in the teachers, the school officials and the parents. These difficulties are so real and so great that many a timid teacher with clear vision of what teaching should be, after encountering them for a time, turns back to the old ways, discouraged and broken-hearted.

Angelo Patri, in a book entitled "A Schoolmaster of the Great City," has recently given us a little volume of great interest to pioneers in the field of progressive education. The book will prove helpful to the teacher, for it is full of stimulation and encouragement. A perusal of the volume would be likely to prove most helpful in reconciling reactionary parents, and a copy might be loaned with profit where it would do good service among the adult members of the community.

Few of us will find any difficulty in recognizing some of our teachers in this description: "The principal under whom I did my first teaching was one with whom I had studied in the grades. He was opening a new school and welcomed me cordially. Leading me to a class-room, he opened the door and pushed me in, saying, 'This is your class.' Then he vanished.

"There were sixty children in that room. Their ages ran

from eight to fifteen. They had been sitting there daily, annoying the substitutes who were sent to the room and driving them out of school. The cordial reception I had been given by the principal held more of relief for himself than kindness for me.

"The first day passed. The last few straggling boys filed out an hour or so after school hours. One of the biggest boys, whom I had detained for disorder, stopped long enough on his way out to ask, 'Coming back tomorrow?'

" 'Yes, of course I am coming back. Why do you ask?'

" 'Well, some of them come one day, and some come two days. Tomorrow will be two days.'

"This boy did not know me. My one strong point was discipline. I knew little of subject matter, pedagogy or psychology, except a number of words that had never become a part of me. I had one notion that was strong—discipline. That was the idea. Had I not been kept after hours to study my lessons, slapped for asking my neighbor for a pencil, made to kneel for hours for absenting myself from school, for defending my rights to the teacher? Had I not been marked, rated, percented all the ten years of my life in school?

"Discipline then was the basic idea in teaching. You made pupils do what you wanted; you must be the master. Memory, and those who ought to have known, preached discipline. It was the standard for judging my work as a teacher. My continuance in the profession depended upon discipline.

"At least, there was no conflict of aim. Since discipline was the thing, I would discipline; and I did. I oppressed; I went to the homes; I sent registered letters. I followed up each infraction of rules relentlessly. There was no getting away from me. I was making sure that the children were punished for their misdeeds.

"I followed the truants into their homes, because I wanted relief from a principal who sent me a note every time my attendance fell below a certain per cent. I visited the parents to complain of the work the children were doing, because the principal said I must hold their noses to the grindstone.

"I seemed to say to the children, in the words of Edmund Holmes, 'You are to model yourself, or, rather, I will model

you, on me. What I do, you are to learn to do. What I think, you are to learn to think. What I believe, you are to learn to believe. What I admire, you are to learn to admire. What I aim at, you are to learn to aim at. What I am, you are to learn to be.'

"At the end of my first month I was an assured success. My discipline of the class and the promptness with which I followed up the absentees gained recognition. I was promoted from teaching a fourth-year class to a fifth-year class. The new class was made for me especially because I was efficient. It was composed of all the children that the other teachers in approximate grades did not want. They were fifty misfits.

"The room given me was the corner of an assembly room, shut in by rolling doors. The benches were long affairs, and were not screwed to the floor. A writing lesson could be conducted only when the desk which formed part of the seat in front was turned up, so that it became the desk of the seat behind. No hour went by but some boy or girl of the fifty managed to upset one of the desks; then the papers would scatter and the ink would flow on the new floor; some of the children would laugh; others would howl, and my best friend in the front seat would stand on his head. This, he said, was in preparation for the time when he was to become a tumbler at the circus. Judging from the hardness of the bumps which his head got, he was undergoing rather severe training.

"Discipline—my favorite word—why, discipline was failing, failing terribly. If I kept the children after hours, they would not come to school next day until they had made up the time that I had taken from them. If I went to their parents, the parents simply said they could not help it; they knew that these were bad children. They seemed to feel sorry for this mere slip of a boy who used up his afternoons and evenings calling upon them.

"Discipline, discipline! It was no use. I tried to say again, 'You are to model yourself, or, rather, I will model you, on me. What I do, you are to learn to do,' etc. But somehow the words would not come. Discipline, my great stronghold, had failed, for I had come into contact with those who defied discipline.

"What was I to do?"

This picture presents the whole case. Discipline, or government through fear, may succeed with certain children; that is, it may succeed in keeping them quiet and in leading them to voluntary efforts to do and to become what the teacher may want them to do and become. But the whole process is one of introducing into the mind of the child a foreign structure consisting of ideas and of habits which the teacher wishes to impose upon the child. It is the exact opposite of the educational ideal which insists that the child shall develop what is in himself under the guidance of the teacher and of the ideals which the teacher presents. It is the exact opposite of the educational ideal set up by the Master when He said: Put up again thy sword into its scabbard, for all those who take the sword shall perish by the sword. Or, again, when He said: Amen, amen I say unto you, you cannot come unto me unless it be given to you by my Father who art in heaven. And they went away and walked no more with Him. It is the attempt to train children to serve in a society governed by brute force instead of in a democracy of free men or in the kingdom founded by the Master, who proclaimed: You shall know the truth and the truth shall make you free.

Necessity, which so often succeeds in teaching where other teachers fail, led Angelo Patri to the solution of his problem.

"What was I to do? I began to tell over again the stories I faintly remembered having heard in the days when father sat and talked and we listened, not daring to move lest we lose a syllable of what he said. I told them about my own childhood in the mountains of Italy, about midnight expeditions when we loaded the mules with provisions and carried food to our friends—the last of the Bourbon adherents. I told them about a wolf that attacked the sheep at night until my father seized and killed it bare-handed.

"When I related these stories they listened. They hardly breathed. Each day I would end so that more could be expected. Then I began to bargain with them, trading what they liked for what the schools said they should have. I bribed them with promises of more stories to come if they would be 'good' and do the work assigned.

"The struggle was between the child and the teacher, and the struggle was over the facts of the curriculum—the chil-

dren refusing to learn and the teacher insisting that they must. But discipline was restored, and victory won, by bargaining.

"Woe to the boy or girl who transgressed and thus prevented the telling of the story. No arithmetic, no story! No silence, no story! The children from other classes asked to be changed. They, too, wanted stories. I had them by the hundreds, for as soon as I had caught the interest of the children the stories of adventure gave place to the old hero tales. Discipline once more was my watchword."

Angelo Patri had discovered for himself the fundamental principle in the solution of his problem—the child's interest. And the children doubtlessly learned with amazing rapidity, as well as with delight, the substance of the stories they loved to listen to. But why should the struggle have remained, and why should the interest of the story be used as a weapon to control the children's conduct and to compel them to learn a multitude of other things that made no appeal to their interest? Why should not the subject matter of the curriculum be clothed with an interest that would hold the child's attention and call forth his greatest efforts? If this matter is for the child's good, and the growing organism of his mind demands it, he will be correspondingly interested in it if it be presented to him in a form which may minister to his growing mental life. Thus the transition is made in the school from discipline to method. Angelo had learned from his father, around the fireside in his childhood days, how to tell a story that would fascinate a child. And the teacher must learn how to present the subject matter of the curriculum in a manner that will equally hold the child's attention.

The development of modern psychology inevitably stimulated the candidates of the teaching profession to study methods, and, as was to be expected, a multitude of methods soon resulted in apparent chaos. Method was evidently necessary for the success of the individual teacher's work, and a certain uniformity of method seemed equally necessary to the organization and effectiveness of the school. This step in the process is described as follows in the book from which we have been quoting:

"The principal restored order out of chaos. A method book was written. Every subject was treated and the steps of pro-

cedure in each were carefully marked out. A program of the day's work was prescribed, and we were expected to follow the stated order. Inspection by the principal and other supervisors was based on these. I heard the teachers talk of these things as impositions. When I failed to follow directions I was severely criticized. I began asking the reason for it all. Why should I teach history in the prescribed way?

"'Class, open books on page 37. Study the first paragraph.' Two minutes later:

"'Close books. Tell me what you learned.'

"In such instruction there was no stopping, no questioning, no valuation—nothing but deadly, mechanical grind. Every teacher and every class had to do these things in just this way.

"The spelling routine was worst. Twenty new words were to be assigned each day for study. The words had to be difficult, too; for through them the children were to train their memories—their minds, as the principal put it. The next day, at a signal, the children wrote the twenty words in the order in which they had been assigned, from memory, if they could. Papers were exchanged, and the children were asked to correct them. If the child failed to discover an error, it was a point against him. The names of those who 'missed' were written on the board with a check for each mistake. The pupils who failed had to remain after hours and repeat the list from memory, accurately as to its spelling and sequence.

"This was a fixed procedure which no teacher dared modify, because the supervisor came around and questioned the children as to the accuracy of the records on the boards.

"Instead of protesting, the teacher set about acquiring devices which would give the desired results with the minimum of effort on the part of the teacher and pupils. It was no longer a question of teaching. It was simply a question of getting the better of the supervisor.

"My method was simple and efficacious. There was no place where I could get twenty new words with so little expenditure of time and effort as in the dictionary. The dictionary arrangement offered a valuable aid in itself. I selected two a's, two b's, etc., until I had twenty.

"The advantages of this scheme were apparent to the children. They could more easily remember and check up their

list when it was based upon alphabetical arrangement. The per cent of my returns then became high, and the mental strain on the class and teacher was reduced to a minimum.

"Still the question rose in my mind, 'Why must I do this sort of thing?'

"Another year passed before I realized that my fellow-teachers were talking about education, the science of education and its principles. It appeared that in the universities were men who could teach a man why he taught and how to do it. There was one thing I had learned, and that was the insufficiency of my equipment as a teacher. Discipline, boss standard, was nerve-taxing, and not altogether productive.

"After two years of teaching, I found myself nowhere, and was depressed. I questioned the value of my services to the children. The work I did was not its own criticism, but was judged by someone else whose standards seemed to be capricious, depending upon his humor and my relation to him. I felt the need of new ideas and convictions, and I decided to go to the university to see what those who were supposed to know had to tell."

Thousands of teachers have had an experience parallel to that here set forth. They had heard much about the philosophy and the psychology of education, and they read books, perhaps, and listened to lectures on the subject, but it all seemed far away and somehow suited only to the college or the university. They wanted results; they were not at all concerned about causes. They wanted someone to mark out each day's work and the manner of conducting each exercise, and then all would be well. If the principal undertook to do this for his school, why need the teachers bother; it was so much trouble to think for one's self and to follow out the thought into its concrete applications; hence the rush for devices and the dishonesty embodied in the multitudinous ways of evading the criticism of those who exercised supervisory functions. But all such teachers grow weary of the lifeless routine and realize sooner or later that teaching is a deadly work that saps the foundation of life and consumes all its joy. It is well if they learn in time. It is well if they learn, as Angelo Patri did, the futility of this in time and go back to school or go to a professional school, perhaps for the first time, and learn to see

the fundamental principles of method as they grow out of the laws of the unfolding mind and trace method as the legitimate outgrowth of principle. In no other way can teaching become a profession and reward the teacher adequately for his labors.

The problem would be simple and the solution would long since have been reached by a multitude of our teachers if professional schools were what they ought to be and what they profess to be. If the members of their faculty were men of vision, who were capable of giving the students of education a clear comprehension of the relationship between mental processes and the methods of teaching, but, alas, here, as elsewhere, may be found both the efficient and the inefficient. Both are set forth in a few concise words in the volume before us.

"I wondered if my return to college with the deliberate purpose of learning what I wanted definitely to know, would prove profitable. Towards the close of the year's work I summed it up. First one institution, and then another! From this professor, and a little later from that, came words, words, words. They were all so far away, so ineffectual, so dead. I was disheartened. The next year, however, I came upon the thing I needed. This was a course with Dr. McMurray, and the textbook used as a basis of discussion was Dewey's essay on 'Ethical Principles!'

"Here were strange and new words to use in relation to teaching. Conduct was the way people behaved, and it had little to do with learning, as such. But conduct, not ability to recite lessons, was the real test of learning and the sign of culture.

"Conduct furnished the key as to whether the child had real social interests and intelligence and power. Conduct meant action, whereas school meant passivity. Conduct meant individual freedom, and not blind adherence to formulated dogma. The knowledge gained had to be used immediately and the worth of the knowledge judged by its fitness to the immediate needs of the child.

"The greatest fallacy of the child education was the 'training for the future' idea. Training for the future meant dying for the present.

"Conduct said the child was a being constantly active, rarely silent, never a purely parrot-like creature. Conduct

said the teacher must keep his hands off; he must watch and guide; he could not force; he could put the problems, but the children themselves must solve them.

"The disciplinary habit was a matter of action on the part of the children rather than one of silent obedience; judgment was a matter of applied knowledge, and not word juggling.

"Social sympathy was the result of close contact, mutual help, common work, common play, judicious leadership. Laughing, talking, dreaming even, were part of school life, the give and take of the group. Conduct always carried the idea of someone else; no isolation, no selfishness.

"Then the whole system of marking and punishment and rewards was wrong. It was putting the child on the lowest plane possible. It was preventing him from working in response to an ideal.

"I realized then that the child must move and not sit still; that he must make mistakes and not merely repeat perfect forms; that he must be himself and not a miniature reproduction of the teacher. The sacredness of the child's individuality must be the moving passion of the teacher.

"These things I learned from my masters. It was a wholesome reaction against my disciplinary idea and a healthy soul-giving impetus to my daily teaching.

"I had come in contact with the personality of a great teacher—fearless, candid, and keen, with nothing dogmatic in his nature. Under this leadership I came in touch with vital ideas, and I began to work, not in the spirit of passive obedience, but in one of mental emancipation."

The remainder of the book is concerned chiefly with the difficulties which the author encountered in developing and reducing to practice his new ideals.

Teachers who are following our primary methods will recognize without difficulty the application to their work of the outline given in the preceding pages. If they would succeed, they must cease to seek detailed guidance in the work of each day in the class-room. The subject matter of the text-books has an immediate appeal to the child's interest; the teacher need only supplement this. But formal drills and the disciplinary method, with its insistent appeal to voluntary attention, must be avoided. Whatever the child learns from stories

or reading must be translated into action, into conduct, dramatization, construction, artistic reproduction in form, in color, in rhythm, in music, in language. The spontaneous interests of the child must set bounds to the teacher's endeavors, and, above all, the work of each day must meet the vital needs of the child in that day. The best preparation for tomorrow is right conduct today.

That the teacher who attempts to carry out this ideal is likely to meet opposition from many to whose help she should naturally look is inevitable. But intelligent and consistent work will soon win the parents and the school officials through the results obtained in the children.

THOMAS EDWARD SHIELDS.

THE TEACHER OF ENGLISH

THE WAR AND THE NEW BOOKS

New books are always fascinating, because they reflect two minds—the mind of their author, and the mind of the public through the way it receives them. Under pressure from the enormous impact of the war everyone's mind has undergone change. The new books reflect these changes faithfully.

A year ago, the Autumn announcements of new books were largely of war books, of many and varied sorts, but especially books of personal experience and of exposition of war causes and conditions dwarfed all other classifications. Fiction was relegated to the second place.

The flood of war books, whose tide had then been steadily rising for two years, seems now to be ebbing and also to be changing its character. There is a specially marked decline in the volumes which recount the personal experiences of those who have taken part in the conflict either on or behind the fighting lines. There are also fewer books dealing with the causes of the war and its antecedent conditions. But there are a good many books of some consequence that look ahead and forecast measures of reconstruction.

The fiction list promised for fall and winter publication is notable for its length, the number of authors of prominence it contains and for the fact that comparatively few of the volumes appear to touch upon the war. Last year a large proportion of the diminished list of novels dealt in one way or another with the influence of the war upon their characters. At first glance it seems strange, a bit illogical, that with the end of our first year in the war our appetites for war books should show signs of diminishing. Certainly popular interest in the subject has not decreased. On the contrary, as was to be expected, the war becomes daily more absorbing, the one engrossing theme of our lives, before which everything else pales in interest. It is, perhaps, on account of this growing magnitude of the subject in our lives that we begin to look to literature to furnish some brief respite, some slight mental diversion into other channels. This change in current literary tastes has been apparent in England for something like two years.

The books that are most in demand there are books of romance and adventure, books that stress as little as possible present-day facts and realities. In this the soldiers at the front have set the literary fashion; for "stirring romance," detective stories, adventure yarns—anything with a thrill, and out of our regular routine of ordinary experience, claims the affection of the "Tommy" when he reads.

PLEASE READ THIS

This is the briefest editorial we ever wrote. It is just to say: "We invite contributions to this column!"

NOTES

Robert Cortes Holliday, the biographer of Booth Tarkington, has been chosen by the family as literary executor of Joyce Kilmer, poet, killed in action in France. The two men were old and intimate friends. Mr. Holliday will set to work immediately on a biographical monograph and asks to be allowed to examine any letters of Kilmer in the hands of those outside his own acquaintance. These will be safe-guarded and returned as soon as practicable, or typewritten copies of such letter will be equally appreciated. Communications should be addressed to Mr. Holliday at 68 Seaman avenue, New York City.

Considering the tremendous part which comedy played in the development of Shakspeare's dramatic powers and the evolution of a native school of English drama, it is doubly interesting to read such an extract as the following taken from the columns of a daily paper:

"There can be no question that the love of the theatre is deep-rooted and so widespread as to be all but universal. If we lack distinguished American dramatists, each with his recognizable manner and authentic artistic distinction, we have something which is perhaps as valuable—a strong, native school in comedy which, rough and formless though it still is, and quite without a leader, has yet the red, warm blood of popular art, and its breezy sweeps of laughter. At its worst, it is racy and vital—and that makes it more precious perhaps than the utmost finesse in technique, the utmost distinction in style."

Dr. Maurice Francis Egan, professor emeritus of English at the Catholic University of America, who for eleven years was American Minister to Denmark, has written a book about some of the many interesting things which came to his knowledge while he lived in "the whispering gallery of Europe." It will be called "Ten Years on the German Frontier" and will be published this fall by George H. Doran Company.

There is an increasing interest, in the Chinese upper schools, in the study of the English language.

Sign language, because it is based on ideas, Ernest Thompson Seton thinks, comes nearer to meeting the demands for a common mode of expression than any other existing form. "As far back as the records go," he says in his recently published volume, "Sign Talk" (Doubleday, Page), "we find the sign language in use. Gen. Hugh L. Scott has pointed out nineteen examples in Homer. Green vases, Japanese bronzes, ancient Hindu statuary, as well as songs and legends older than history, give testimony in like tenor. While Egyptologists remind us that the oldest records show, not only that the sign language was then used, but that the one original code was much like that in use today. The fact that it is yet found all over the world wherever man is man, is proof of its being built on human nature in the beginnings. We might even argue that it is more ancient than speech." Which reminds us of the story of the Sioux chieftain who, after hearing read aloud a long poem by one of our best-known American authors, grunted disapprovingly, and remarked: "White man's poetry talks too much!"

A course of eight Wednesday evening lectures, discussions, and exhibits dealing with books for young people will be held from October 2 to November 20, inclusive, in the Children's Room of the New York Public Library, from 7.30 until 9 o'clock. The topics will be Children's Books, Fairy Tales, Histories, Books About the War, Boys' Books, Girls' Stories, Illustrated Books, and Holiday Books of 1918. The lectures will be by Miss Annie Carroll Moore, Supervisor of Work with Children, un-

der the auspices of the New York Public Library in cooperation with the American Booksellers' Association and other organizations. The purpose of the course of lectures and discussions is, finally, to help in securing a more intelligent distribution and choice of books. Tickets are free and can be obtained either for a single evening or for the course at the Children's Room of the Public Library, or from B. W. Huebsch, 225 Fifth Avenue; Mrs. Pauline C. Sherwood, 40 John Street; A. Wessels, 354 Fourth Avenue; Charles E. Butler, Brentano's; the office of The Publishers' Weekly at 241 West Thirty-seventh Street, or that of The Bookseller, Newsdealer, and Stationer, at 156 Fifth Avenue.

"To see little children giving plays is to be granted a long look into a world that usually vanishes at the first adult glance—the world of impassioned illusion in which children live while they play. Last week I saw a group of seven-year-olds performing such a play; they were so absorbed in the action that when the leading character made a speech the front row turned their backs square on the footlights to give their full attention to what was being said, and when the director reached up to give a warning tug to the skirt of one of them, she removed the clutch with an air of abstracted reproach and went back into reality. It may be questioned whether the dramatic instinct can be used as much in education as some would have it, but its value for the moralities, the amenities, civic pride, and patriotism any one can see who is allowed to watch children play in public."—*New York Post.*

The following out of the plan evolved by the Committee of Education of the War Department, whereby men of eighteen years and upward who have been regularly enlisted will be given an opportunity to go to college, will no doubt necessitate a general reorganization of English composition courses. The soldier-students will be under instruction for indefinite periods of from three months to a year, depending on the quality of their work. The general point of view of the course will be changed. It is the opinion of many authorities that it will result in abandoning, for the time being at

least, the standard formal rhetoric course and the substitution of a direct, concise treatment with the emphasis almost entirely on exposition.

How fundamentally we are changing many of our methods of teaching English, is indicated by the remarkable number of revisions of old, and hitherto unassailable, text-books. In a book review, recently, we came on the following interesting sentences, sentences unheard of in book reviews of even eight years ago:

"It was felt (by the authors) that new methods and new programmes of education required some elimination and the addition of whatever of value has been established by the development of English teaching in the last two decades. The increasing use of literature not only as a model but as a means of stirring the imagination and freeing tongue and pen is reflected in this revision. The use of pictures, the relation of expression work to life, and the harmonizing of the book problems with the child's world are also emphasized."

The Scribners are publishing the first two volumes, "Admirable Crichton" and "Quality Street," of the plays of J. M. Barrie, which they are bringing out in a uniform edition.

To those who are teaching any single one of the forms of narrative, whether simple narrative or the highly complex short story, will find food for reflection in an assertion by Zane Grey, the American novelist. He considers "Setting" to be extremely important—the strategy, so to speak, of narrative. He declares it is too little dwelt upon by teachers of fiction. His assertion is—"Any story is the better for a vivid presentation of the place where it happened." It would be instructive if one could only hear Sir Walter Scott's comment!

QUERIES

Q. Please suggest several patriotic plays or exhibitions suitable for children, especially for outdoor performance. They must be on a scale requiring neither much time nor money for presentation.—A. B.

Ans.—Out of a list prepared by the Drama Department of the Woman's Club of Orange, N. J., including seventy-five

titles of pageants and masque plays, poetry and prose for readings, music and books on dancing, costuming, and producing, the following on patriotic themes were prepared for actual performance by groups of children: "When Liberty Calls," a pageant of the Allies, by Josephine Thorp; apply to the author, 23 Baldwin Street, East Orange, for rights to this or her other masques, "The Crucible," "The Torch," a pageant of democracy, or "The Answer." "The Crowning of Democracy," by Cora M. Patten; apply to Drama League of Chicago, Fine Arts Building. "A Masque of Liberty"; apply to the author, Ralph Renaud, 336 Burns Street, Forest Hills Gardens, L. I. "The Torch Bearers"; apply to the author, Miss Lotta Clark, Outdoor Players, Peterborough, N. H. For the following, apply to Publicity Department, Liberty Loan Committee, New York city: "To the Youth of America," a patriotic exercise, by Rosamond Kimball. For an operetta for children, "When Washington Was a Boy," apply to Rev. Vincent Pisek, 351 East Seventy-fourth Street, New York. These are not published; among the collections of such plays in book form are "School Plays for Patriotic Days," published by March Brothers, Lebanon, Ohio; "Little Plays from American History for Young Folks" (Holt; $1), especially "Four Scenes from Lincoln's Time," and Constance D'Arcy Mackay's "Patriotic Plays and Pageants," especially the Pageant of Patriotism with episodes from Pocahontas to Lincoln (Holt; $1.35), Marguerite Merington's excellent "Holiday Plays" (Duffield; $1.50), "Plays for School Children" (Century; $1,25), an unusually good collection for practical use, for the twenty plays have been selected from many given by the children of Public School 15, New York, and suggestions for giving them in the same spontaneous and inexpensive way are given, and "Dramatized Scenes from American History" and "Children's Classics in Dramatic Form" by Augusta Stevenson (Houghton Mifflin), the latter in five books.

Robert Cortes Holliday, who has been chosen as the literary executor of the late Joyce Kilmer, is the author both of a recent volume on Booth Tarkington and of a new volume, made up of contributions in the *New York Evening Post* and elsewhere, called "Walking-Stick Papers."

A warning comes from the various publishers that for a while, at least, books are not to be judged by appearance. Owing to the necessity of conserving paper, books will be printed in unusual formats. In particular, they will be thinner than heretofore, and coated paper will disappear. More than ever it will be necessary to look at the contents and not simply at the design on the colored cover.

The Drama League of America is offering prizes of $100 and $50, respectively, for the best two one-act plays submitted, which deal with the national and world problem of food conservation. Only one-act plays are desired.

This offer comes as the result of an official request of the league by the United States Food Administration to emphasize the need for economy.

Persons interested may obtain a copy of the rules governing the contest and a brief outline of the principles of food conservation as laid down by Mr. Hoover by writing to the Food Conservation Play Committee, Drama League of America, Washington, D. C. The contest will close December 20.

NEW BOOKS

Drama.—"Little Theatre Classics." Edited by Samuel A. Eliot, Jr. Boston: Little, Brown & Company.——"The Dramatic Art of Lope de Vega." By Rudolph Schevill. Berkeley: University of California Press.

The War.—"A Soldier's Confidences With God." Translated by the Rev. Pasquale Maltese. 16mo. New York: P. J. Kenedy & Sons. $1.

Essays and Criticism.—"An Essay on Comedy." By George Meredith. (Scribners; 75 cents net). Edited with an introduction and notes by Lane Cooper.——"Essays." By Robert Louis Stevenson. With an introduction by William Lyon Phelps. (Scribners; 75 cents). Selection designed to illustrate range of Stevenson's thought and style.

EDUCATIONAL NOTES

A NATIONAL CAMPAIGN FOR COLLEGE STUDENT ENLISTMENT

THE WHITE HOUSE,
Washington, July 31, 1918.

MY DEAR MR. SECRETARY:

I am pleased to know that, despite the unusual burdens imposed upon our people by the war, they have maintained their schools and other agencies of education so nearly at their normal efficiency. That this should be continued throughout the war and that, in so far as the draft law will permit, there should be no falling off in attendance in elementary schools, high schools or colleges is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over. So long as the war continues there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war there will be urgent need not only for trained leadership in all lines of industrial, commercial, social and civic life, but for a very high average of intelligence and preparation on the part of all the people. I would therefore urge that the people continue to give generous support to their schools of all grades, and that the schools adjust themselves as wisely as possible to the new conditions, to the end that no boy or girl shall have less opportunity for education because of the war and that the nation may be strengthened as it can only be through the right education of all its people. I approve most heartily your plans for making through the Bureau of Education a comprehensive campaign for the support of the schools and for the maintenance of attendance upon them, and trust that you may have the cooperation in this work of the American Council of Education. Cordially and sincerely yours,

WOODROW WILSON.

HON. FRANKLIN K. LANE,
Secretary of the Interior.

One of the most important announcements issued by the War Department has to do with the Students' Army Training Corps. Members of the S. A. T. C. are to be able-bodied college students not under 18 years of age, who are enlisted as privates in this newly-created corps of the United States Army. They take along with their educational training such military training as the War Department stipulates.

This military training will be given by competent officers and noncommissioned officers appointed by the War Department.

By this plan students will be equipped for the peace and war needs of the nation.

The war needs are enormous—our allies have practically exhausted their reserve of those experts so necessary to the conduct of a war of such magnitude as the present one. Trained engineers, electricians, transportation experts, doctors, surgeons, accountants—the list could be extended indefinitely—are just as necessary for winning the war as are the fighters in the trenches.

The trench fighter can be trained in a few months, but he must be trained before he does any actual fighting.

The specialists whose work is just as important also have to be trained. Their training takes longer, but it is absolutely necessary that we provide the trained men without whom the fighting man could not go on. The period of training is, in both cases, part of the fight, and the man in training is doing his bit in the best way possible.

The War Department's announcements of July 10, 1918, very closely express the vital significance of the S. A. T. C., as the following extracts show:

"The purpose of the plan is to provide for the very important needs of the Army for highly trained men as officers, engineers, doctors, chemists, and administrators of every kind. The importance of this need cannot be too strongly emphasized.

"This is a war in which soldiers are not only marksmen, but also engineers, chemists, physicists, geologists, doctors, and specialists in many other lines. Scientific training is indispensable.

"The scientific training which prepares a man to fulfill one of these highly specialized duties and the more liberal training which helps to develop the qualities of leadership needed by the officer or administrator are essential elements of military efficiency.

"The importance of this plan for combined military and collegiate training, if we are to meet in the future the urgent needs of the Army for highly trained men, is so great that the

War Department earnestly requests the colleges, councils of defense, and other patriotic societies to cooperate in bringing it to the attention of the young men of the country and in urging them to do their part to make it a success."

It is important from two angles:

1. It offers to the young citizen an acceptable outlet for his patriotic zeal.

2. It checks premature enlistment for active service by combining military drill and instruction with college curriculum, and thus provides for a body of trained leaders and specialists who both, during and after the war, may meet efficiently the nation's needs.

The Commission on Students' War Service of the American Council on Education is conducting a vigorous "It's patriotic to go to college" publicity campaign to bring to the notice of every eligible young man the wishes of the Administration in this connection.

The American Council on Education comprises all the educational associations of national scope, such as the Association of American Colleges and the National Educational Association and its several departments.

Dr. Robert L. Kelly, executive secretary of the Association of American Colleges, has been appointed campaign director of the commission and is now in Washington vigorously pushing the campaign. State directors, in every case being a leading State educator, have been appointed to supervise the various State activities of the National Campaign for College Student Enlistment. These gentlemen have already organized their forces, and plans have been made to notify every high school graduate and others equally equipped of the opportunities offered them through the S. A. T. C.

The United States Bureau of Education is conducting a nation-wide campaign in the interests of the S. A. T. C. and for the purpose of maintaining all schools at their full efficiency, both as to work and as to attendance. This again emphasizes the attitude of the Administration and the importance which it attaches to the campaign for the continuance and improvement of education during the war.

Active cooperation of the councils of defense and chambers of commerce and such like organizations is assured.

The Federal Council of Churches is keenly interested in the campaign, and is giving it their whole-hearted support.

The National Catholic War Council is equally interested, and urges Catholic students to take advantage of the opportunity offered for special training.

They realize the importance of maintaining our standards of education and of giving our young people the knowledge and training that will equip them to live happy, useful lives of service to the world of humanity at large.

The average young man asks, quite naturally: "What do I get out of the S. A. T. C.; and do I help the nation in the best possible way by joining it?"

In a word, here is the answer:

A student enlisted in the Students' Army Training Corps is in the military service of the United States. In a national emergency the President may call him at any time to active service. As a matter of fact, as has already been shown, work done in the laboratory class-room is just as much active service as the military drill of the camp.

His relation to the draft is as follows:

Any student so enlisted, though in the military service of the United States, is technically on inactive duty. The Draft Board will not call him for induction so long as he remains a member of the Students' Army Training Corps.

Opportunity will be given for the enlisted student, who so elects, to transfer from Army to Navy, and *vice versa,* and to be assigned to active service in one of the various corps of the Army upon recommendation of the college president and the proper military authority.

Regular uniforms, including hats, shoes and overcoats, will be furnished all members of the Students' Army Training Corps by the Government.

The S. A. T. C. is almost as quick a road to actual fighting as enlistment in the Regular Army, for in neither case could the young man of 18 to 20 expect to be sent to France until after a lengthy period of training. How much better for a young man to get the military drill and training that will fit him for active service and at the same time acquire the education that will fit him to perform his part in the tremendous work of national readjustment that will come with peace.

And what tremendous opportunities for world service will then be open to the college-trained man.

Our allies, owing to war exigencies, depleted their schools and colleges four years ago, with the result that their number of men trained for leadership is being seriously diminished. They will look to America as the one nation with a maturing class of college-trained men to help in the task of world reconstruction.

Belgium, Russia, Servia, Poland, Rumania—yes, and Italy, France and Britain also—will offer opportunities to serve in a big way to those young men who, right now, realize that peace as well as war must be considered. Winning the war is our first great task, and the S. A. T. C. is the best way through which the young man can help it. By joining the S. A. T. C. he helps win the war, and also equips himself for leadership after the war.

What a strong and satisfying reason for going to college.

There is no doubt this National Campaign for College Student Enlistment will show immediate results in increased college enrollments and future results through the maintenance of and increase in the number of men trained for leadership, both for war demands and peace needs.

LETTER OF THE COMMISSIONER OF EDUCATION

In a recent letter to the Secretary of the Interior, the President of the United States expressed his pleasure that the schools and other agencies of education have been maintained so nearly at their normal efficiency since our entrance into the war, and stated that this policy should be continued throughout the war as a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over.

I feel quite sure all thoughtful men and women will agree with the President in this matter, and will do all they can to assist in carrying out this policy. But it must be remembered that for effective work the schools must have competent teachers—teachers having adequate education and professional training. On the character and ability of the teachers everything depends.

However, in most, if not in all, the States there has never

been an adequate supply of educated and trained teachers for all the schools, and for many reasons the supply is less adequate now than it has been for many years. Thousands of men have been drafted or have volunteered for service in the Army. Other thousands of men and many thousands of women have quit the work of teaching for employment in industries, commerce, civil service, and clerical positions where they are paid better than for teaching. As the war continues and as the cost of living increases and the demand for services of the kind teachers can render grows larger, the numbers of teachers leaving the schools for other employment will become still greater, and this tendency is likely to continue long after the war is over unless the salaries of teachers should be increased far beyond the present average. How are their places to be filled? By trained or by untrained teachers?

Unless the attendance at the normal schools and in departments of education in colleges and universities is much increased, most of these places must be filled by men and women without professional knowledge and with no special training for their work. In this case the character of the schools will inevitably deteriorate and the time of the children and the money appropriated for education will be, to a large extent, wasted.

It is, therefore, very important that for next year and for many years to come there should be more students in these schools for the preparation of teachers than there have ever been. Thousands of boys and girls who have finished their high school work might and should render their country a high type of patriotic service by entering these schools next fall, winter or spring to prepare themselves for the work of teaching in the elementary and secondary schools, and I wish to urge as many to do so as can.

DR. CLAXTON'S APPEAL

To the Men and Women on the Farms of America:

In his letter to the Secretary of the Interior approving the campaign of the Bureau of Education for the support of schools and the maintenance of attendance upon them during the war, President Wilson says: "That, in so far as the draft law will permit, there should be no falling off in attendance

in the elementary schools, high schools or colleges, is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over." He then urges that the people support generously their schools of all grades and adapt them as wisely as possible to the new conditions, "to the end that no boy or girl shall have less opportunity for education because of the war, and that the nation may be strengthened as it can only be through the right education of all its people."

For no part of our people is this more important than for those who live in villages, small towns and in the open country, mostly farmers. Whatever may have been true in former days, it has now come about that for success in their work and for good living on the farm and in the farm home, farmers and their wives need a broader, more comprehensive and more thorough education than do men and women engaged in any other occupation and living under any other conditions. They need not only the general information and training for life and citizenship which they should have in common with all men and women, but they need also training in science and a knowledge of physics and chemistry, of soils and fertilizers, of plants and animals and their diseases and how to protect against them, of the cultivation and harvesting of crops, of marketing, of balanced rations for domestic animals, of machinery and its use and care, of the simple forms of engineering and architecture, of bookkeeping and banking, of the sanitation of the home, the care of children, and many other things on which their success and their health and happiness depend—a full round of knowledge such as is needed for success in no other occupation. Also the farmer and the farmer's wife must know not only the separate facts of these, but the underlying principles as well, to enable them to direct their work intelligently and to adjust themselves to constantly changing conditions.

Such knowledge and training cannot be given effectively in the elementary schools alone. Much of it can be given only in high schools and colleges and to boys and girls of high school and college age.

The place which farmers hold in the affairs of the nation and the world and the value of their work have been revealed

by the war. The importance of these will not be less when the war is over. It is of the utmost importance that they be able to fill their places and do their work intelligently and well.

That they may be prepared for this, the schools for the farmers' children in small towns and villages and in the open country should be better supported and constantly improved, and no boy or girl should be kept out of the elementary school or high school when attendance is possible. In so far as the draft laws and the absolute necessities of the home will permit, every country boy and every country girl who is prepared for it should go to college, university, or normal school.

There are before us as a people now just two tasks of supreme importance—to win the war for freedom and democracy, and, let us hope, for permanent peace; and to fit ourselves and our children for life and citizenship in the new world which the war is bringing in. Both of these tasks must be performed with singleness of purpose and whole-hearted devotion to the public welfare; and no sacrifice, however great, must be allowed to stand in the way of either.

I feel sure the farmers of the nation may be trusted to do their part.

CURRENT EVENTS

CATHOLIC UNIVERSITY OPENING

The Catholic University of America opened on Saturday, September 28, with the largest number of students it has had since its foundation, in 1889. All the academic courses have been adapted to meet the requirements of the Government for the Students' Army Training Corps. The 550 young men who have registered will be given courses in military training, military law and history, and a special course on the Issues of the War.

The military courses will be in charge of Col. John Dapray, who will be assisted by other officers assigned by the War Department and by a picked group of officers chosen from the Student Corps of Plattsburg.

The courses on the Issues of the War will be given by Dr. McCarthy, Dr. Guilday, and Dr. O'Hara. This important course on the remote and immediate causes of the war and on the underlying conflicts of points of view as expressed in the governments, philosophies, and literatures of the various States on both sides of the struggle will be given a prominent place in the curriculum.

Among the topics to be discussed are the geography of the races of Europe, the mineral and agricultural resources of the various countries, their systems of transportation, their trade relations with other parts of the world, the struggle for colonial expansion, the origin of the Prussian State and the German Empire, the development of popular government, and recent events, such as the reform in the House of Lords, the Irish Home Rule Bill, and the status of Alsace-Lorraine.

The regular academic work in the undergraduate departments of the University will be placed on this war basis. The graduate departments will continue their work, but for the most part the School of Theology will be the scene of the main work done in graduate studies.

OPENING OF THE SISTERS COLLEGE

The Sisters College opened on the 28th of September with an attendance which fully taxes its capacity. The plans for

the erection of other convents on the grounds have been completed, but all buildings operations have been suspended on account of war conditions. The demands for teachers in our Catholic schools are very great, and the teaching communities, while increasing at a normal rate, are quite unable to supply all the teachers that are needed. The presence of so many Sisters at the College, in spite of this pressure, and in spite of the financial difficulties occasioned by the great increase in the cost of living without any proportionate increase in the salary of our teaching Sisters, speaks most eloquently for the high ideals of educational efficiency towards which our teaching Sisterhoods are striving.

The Catholic University of America, at Washington, D. C., opened on Saturday, September 28. A Students' Army Training Corps has been established by the Government, and all courses have been completely reorganized to meet the new war conditions. Young men will be accepted who have graduated from a standard four-year high school course or its equivalent. A student entering the Students' Army Training Corps is not given deferred classification or temporary exemption from service. After he has been registered by his local board, he may be voluntarily inducted into the S. A. T. C. He will be placed on active duty immediately upon his induction, and will receive pay of $30 per month. The War Department has entered into a contract with the University to pay, in addition, for the quartering, subsistence, and instruction of members of the unit established there. Strict military discipline will be enforced, the same as in the army camps, and an equally strict watch will be kept over the progress of the soldier-students in their studies. Members of the S. A. T. C. will remain in the University until assigned to an officers' training camp or to a noncommissioned officers' training school. Those who fail to keep up in their studies or do not seem fit for further training as officers, will be sent to a depot brigade in some army camp. In certain cases they may be allowed to continue some special or technical training, such as chemical, electrical or mechanical engineering, provided they show special qualifications for such work. It is necessary that all applicants should be physically fit to perform full or

limited military duty in accordance with the physical requirements laid down in the Selective Service Regulations. A registrant who is called before the opening of school must answer the call of his local board, but may later apply for admission to the S. A. T. C. Boys who have finished high school and have not yet reached the age of 18 years may come to the University and later on be inducted into the S. A. T. C. when they reach their 18th birthday. Admission will be in all cases by voluntary induction or draft, and it is expected that the voluntary inductions will take place on October 1, or as soon thereafter as practicable.

A very distinguished officer of the Army, Col. John A. Dapray, will be in charge of the S. A. T. C. at the Catholic University. He will be assisted by other officers assigned to duty by the War Department. Forty-two picked students have been undergoing a course in intensive training at Plattsburg this summer, and will shortly return to the University to assist in organizing the unit. Complete courses in all branches of military science and tactics will be given. Courses in astronomy will be offered for those who aspire to become navigating officers of the Navy. All the fundamentals in aviation will be taught by competent instructors engaged in this line of work. Radio telegraphy for use of both Army and Navy, all branches of mathematics required by artillery officers, and military French will be included in the curriculum, and will be given special attention.

All departments of the University will be placed on a war basis, and every effort will be made to train the young men for the service required of them by the Government and to bring out the best that is in them. This is an opportunity of a life-time for our splendid young manhood. The Government offers them a free college education, with pay as a private, but in return they are required to account strictly for every minute of their time, make good use of it, or be assigned to an army camp.

TEACHERS' INSTITUTE

More than eleven hundred teachers from the parish schools of Pittsburgh were present at the institute which was held in Synod Hall and in the Cathedral Parish Hall on September

2, 3, 4, and 5. Dr. Shields lectured each morning at 9 o'clock on "Primary Methods," and at 11 o'clock on "The Teaching of Religion;" Professor Hartnett, of the Catholic University, lectured on "The Teaching of English" each day at 10 and 12 o'clock. Sr. Carmencita gave a demonstration each day of primary methods in practice; Mrs. George Cabot Ward gave a lecture each day on "The Teaching of Music in the Primary Grades."

A feature of the institute which attracted a great deal of attention was the demonstration of the work in music given by eighteen children from New York City under the direction of Mrs. Ward. The children were drawn from four different rooms in parochial schools. They had received twenty minutes training a day for two years. The results aroused the deepest enthusiasm in all present.

NATIONAL CONFERENCE OF CATHOLIC CHARITIES

The fifth biennial meeting of the National Conference of Catholic Charities, held at the Catholic University, Washington, September 15 to 18, was attended by nearly five hundred delegates from thirty States. In point of attendance, of enthusiasm, and of the quality of papers read, the Conference far surpassed any preceding one. The program dealt almost exclusively with the social problems arising out of the war.

Among the topics discussed were the housing of workers in munitions and shipbuilding centers, the work of the Home Service Section of the Red Cross in relieving soldiers' families, the administration of the Soldiers and Sailors' Act, maintenance of labor standards in war-time, child welfare, and delinquency.

Mrs. Elizabeth Moloney, of Boston, and Miss Marguerite Boylan, of Bridgeport, and Rev. Lawrence O'Connell, of Pittsburgh, described the work done by private corporations, municipal housing bureaus, the housing bureau of the United States Department of Labor and of the Emergency Fleet Corporation in providing homes for war workers. Mr. David Tracy, of Harrisburg, suggested that every Catholic relief organization, and, in the absence of such an organization, every Catholic parish, appoint a war relief committee, whose function would be to visit Catholic families having members

in the Army or Navy, and, when necessary, place them in communication with the Red Cross Home Service.

Miss Josephine Eschenbrenner, of the National Child Labor Committee of New York, outlined the policy of the Federal Government for the protection of labor standards in war-time. Mr. James A. Losty's discussion of the administration of the Soldiers and Sailers' Act was most helpful to those engaged in social work. "The Experience of the Canadian Government in War Relief" was the subject of a paper by the Reverend P. J. Bench, of Toronto.

During the first two years of the war there was a marked increase in juvenile delinquency in European countries, according to Edwin J. Cooley, Chief Probation Officer of New York City. Mr. Cooley claimed that this increase was due to the lowering of the labor standards and the permitting of large numbers of children to work in factories. America has maintained its labor standards in the face of war pressure, and has thereby prevented a similar increase in delinquency.

Mrs. Jane Deeter Rippin, of the War Department Commission on Training Camp Activities, told what the commission was doing to protect the morals of young women in training camp communities. In a paper on "The Responsibility of a Community for Its Morals," Dr. James J. Walsh, of the Fordham School of Sociology, emphasized the fact that good health and a high standard of morality are necessary for the morale of an army.

"Catholic Activity in War-Time" was the subject of three interesting papers. Bishop Shahan dealt with "The Patriotism of Catholic Charity." Reverend John J. Burke, of New York, described the work of the National Catholic War Council and of the Knights of Columbus. Rev. Ignatius Smith, O.P., of New York, told of what Catholic women were doing to aid in the prosecution of the war.

Two notable speeches were those of Franklin K. Lane, Secretary of the Interior, and Mr. Frank P. Walsh, chairman of the War Labor Board. Mr. Lane contended that returning soldiers should be set to work irrigating the arid prairies of the West and clearing the forests of the South. In this way work would be provided for them and 250,000,000 acres of land fitted for cultivation, which would be sufficient to provide

homesteads for those who are now fighting for America's cause. Mr. Walsh thought that in addition to reclaiming our great wastes in order to provide homesteads for returning soldiers we should divide up large estates, compensating the owners for their interests.

A most interesting discourse was given by Miss Julia Lathrop, Chief of the United States Children's Bureau, on the educational campaign being conducted by the bureau for higher standards of child welfare.

Fifteen dioceses were represented by their diocesan directors of charity. The directors held separate meetings, in order to discuss the feasibility of uniform standards in the administration of diocesan charity problems.

The Superior Council of the Society of Saint Vincent de Paul held two important meetings during the days of the Conference.

At the concluding session of the Conference an enthusiastic vote of thanks was extended to the Catholic press for its work in making known the work of the Conference to the Catholic people of the country.

UNITED WAR WORK CAMPAIGN

Friends of the Knights of Columbus intending to contribute to its war relief fund during the campaign beginning November 11 should bear in mind not to designate the order when contributing, but specify the United War Work Campaign, said William J. Mulligan, chairman of the K. of C. Committee on War Activities.

"This drive for funds," he continued, "is a united one, and will be participated in by several organizations recognized by the War Department and designated by President Wilson as accepted instrumentalities through which the men in the ranks are to be assisted in many essential matters of recreation and morale.

"These organizations include the National Catholic Council (Knights of Columbus), Young Men's Christian Association, Young Women's Christian Association, Jewish Welfare Board, War Camp Community Service, American Library Association, and Salvation Army.

"President Wilson requested that these organizations be united in a single campaign to raise funds for war relief work, instead of each conducting its own drive, and this will be done.

"Friends of the Knights of Columbus may feel assured that they will be serving the best interest of the order if they contribute to the 'United War Work Campaign.' The Knights of Columbus will share proportionately in the general fund, according to its activities.

"We are all working to sustain the morale, increase the comfort, and provide for the recreation of our soldiers and sailors, and the fund collected during the 'United War Work Campaign' will be devoted solely to this purpose.

"The unified drive means economy and concentration of effort. The men in the United States service will profit more through both these features. There will be less expense in raising funds, and there will be increased effort, because there will be seven instead of one organization working."

Mr. Mulligan expressed himself as wholly pleased with the plans for the big drive beginning November 11, and predicted its unqualified success.

Mr. Mulligan recently returned from France, where he surveyed the K. of C. overseas activities, traveling 4,000 miles behind the fighting lines in a two months' tour. He knows what is needed, and is unreserved when expressing appreciation of the cooperation of war relief organizations in their efforts to support our fighters.

PRAYER WILL WIN THE WAR

We are in the habit, we Catholics who believe firmly in the reality of the spiritual world, of saying that God may have permitted this terrible war partly for the purpose of calling men's minds away from the material things of life. Yet so insistent is the call of the material that perhaps our perception of the invisible is dulled at times—or at least we do not act as if we realized it.

We say—those of us who, by reason of age, or sex, or ties that cannot be disregarded, are unable to take our places in the firing line—"How I wish I could be over there, striking a blow for freedom and right, fighting to make the world a decent place to live in!"

Well, we cannot go. *But are we doing all we can?*

We say we believe in the power of prayer. Theoretically, no doubt we do. But if we believed in it *practically* we should work as hard as the gallant lads in khaki fight.

God has taken the trouble to give us a hint of our duty. It is not for nothing that we read in Holy Scripture what prayer did in another contest against ruthless force.

"And Amalec came, and fought against Israel in Raphidim. And Moses said to Josue: Choose out men; and go out and fight against Amalec; tomorrow I will stand on the top of the hill having the rod of God in my hand. Josue did as Moses had spoken, and he fought against Amalec; but Moses, and Aaron, and Hur went up upon the top of the hill. And when Moses lifted up his hands, Israel overcame; but if he let them down a little, Amalec overcame. And Moses' hands were heavy; so they took a stone, and put under him, and he sat on it; and Aaron and Hur stayed up his hands on both sides. And it came to pass that his hands were not weary until sunset. And Josue put Amalec and his people to flight, by the edge of the sword. And the Lord said to Moses: Write this for a memorial in a book, and deliver it to the ears of Josue."

But even the heathens themselves have known this truth. When the Saxon hordes drove the British Christians before them to the borders of Wales in the year 610, the captains of King Ethelfred came to him and said: "There are certain men in black robes among our enemies who do not fight, but call upon their God. Shall we kill them?" And the chieftain said: "If they cry to their God against us, they fight against us. Slay them all!"

So, then, *praying is fighting.*

More men are wanted on the firing line in Picardy and in Flanders. More prayers are wanted here at home. And not prayers for peace—if by peace we mean simply relief from trouble and loss, permission to go back to our ordinary occupations, as sailors put out to sea when the storm is over. *We want prayers for victory.* We know our cause is just; we work for it; we praise and envy those who fight for it, and with the same whole-hearted fervor we should pray for it.

Do you know the history of the word "precarious?" It throws a sad light on human nature. When people say a man

is in a precarious condition, they mean that nothing earthly will help him, and they may as well try prayer as a last resort. We ought not to wait till all else has failed before we besiege the Throne of Grace with fervent, reiterated petitions that our cause may be triumphant and the world be saved from deadly peril.

What is needed is organization. We have seen this in every other part of the mighty struggle. We have our two million fighters enrolled and organized, that they may fight their best. And every kind of civilian aid, too, except the one we are talking about, is organized. We were all agreed that the Liberty Loan must at once be fully subscribed; yet it might never have reached its total if thousands of men, women, and children had not been banded together to see that no one stopped at theoretical approval of the loan.

There are plenty of workers for the material support of our Government and our righteous cause. Why should we not see how many of our seventeen million Catholics we can enroll for the same sort of united action by the power of prayer?—*From The Newman Quarterly, June,* 1918.

When we made Decoration Day a day of intercession as well, we only fell in line with our Allies in Europe, whose leaders have given evidence in their belief in the power of prayer. Lately Mr. John Oxenham, the novelist and poet, has been exhorting England to a stricter spiritual discipline, seeing that "something more than even mental, moral, and bodily discipline is needed if we are to win what we set out to win in this war." While the government calls upon all its people to put themselves and all that they possess at the disposal of the state "for its salvation in this time of need," he reminds the British public that "there are higher Powers still, only waiting to be called upon for the help that is so sorely needed to assure the speedy and final triumph of right over wrong. Most people at heart know and feel this; still more do the great leaders on sea and land testify to their belief in it.

"It is on record that when the triumphant German hosts were sweeping on Paris in 1914 and suddenly swerved and gave it up, Lord Roberts was sitting with Lord Kitchener when the telegram announcing their unlooked-for retreat was handed in. Lord Roberts, a firm believer in prayer, exclaimed, 'Only God

Almighty could have done this.' 'Somebody must have been praying,' said Kitchener."

At the beginning of May a letter was published from Gen. Sir W. Robertson commending a great intercession service to be held at Queen's Hall, in London, in which he said: "It is only when the whole empire unites in prayer as well as in work that we can look forward with confidence to a successful conclusion to this tragic war and to a just and righteous peace." Weighty words from such a man! About the same time, on the authority of a Frenchman well acquainted with Marshal Foch, the statement was made that he is a firm believer in the power of prayer—which, since he is a good Catholic, he naturally would be. "We shall be saved by it," he says, "and it will not be the first time in this deadly struggle."

It is proposed to form an organization, under the title of *The Militia of Prayer,* to carry these principles into effect. The plan was proposed at the annual conference of the Federation of College Catholic Clubs in July and officially endorsed there.

(Prof.) A. I. DU P. COLEMAN,
President, F. C. C. C.
(Rev.) J. W. KEOGH,
Chaplain General, F. C. C. C.

For additional copies of this leaflet and further information, address Louis J. Frank, St. Bede's Chaplaincy, 3741 Spruce Street, Philadelphia, Pa.

CARDINALS CALL NATION TO PRAYER

An appeal to the American people by Cardinals Gibbons, Farley, and O'Connell to pray three times daily "for the guidance of our rulers, the success of our arms, the unity of the nations, and the welfare of heroes," was made public in the middle of July.

The appeal was entitled "Fight and Pray," and read as follows:

"From the moment when our country made its momentous decision to enter this tremendous conflict, the whole Catholic population of America has enthusiastically and whole-heartedly accepted its full share of work and sacrifice, and has unstintingly put forth all its resources to stand with all other

Americans in the defense of our sacred principles of right and national duty.

"We need scarcely record this obvious fact. The whole world knows it and realizes its efficacy and importance. The Catholics of America are in the vanguard of the nation's service on land and sea, in the trenches, and in the works. And until this fierce combat is finished and the cause for which we fight has triumphed their efforts will increase.

"Our President has clearly stated the high principles upon which that sacred cause rests—they are as universal as they are unselfish. We battle for the welfare of men of every nation, asking no special indemnities for our sacrifices other than those which all free men always seek. Surely this raises our aims and purposes up to the noblest standard of action, and sets the soul of the nation above the meanness and pettiness of selfish conquest or un-Christian hate.

"Just for this reason may we turn with fullest confidence to the God of justice and mercy, beseeching Him to accept our sacrifices, guide our rulers, and give success to our arms.

"From every corner of America arises the cry of souls to God. The nation is on its knees to the King of Kings. That is the surest sign that America will lead the nations of the earth to the victory over mere might. For God is our surest help, as He must be our strongest hope. And the prayers of a nation fighting, not for gain but for good, will certainly be answered.

"If we fight like heroes and pray like saints, America will soon overcome mere force by greater force, and conquer lust of power by the nobler power of sacrifice and faith.

"Animated by the undaunted spirit, let the whole nation turn to God in prayer while our army courageously confronts the foe in battle. While we utilize every possible source of material power, let us fortify it all by the greatest of all spiritual power—prayer.

"But recently our Holy Father set aside the Feast of SS. Peter and Paul as a special day of prayer. Let us continue our obedience to his request and fervently offer our petitions to our Lord and Saviour, Jesus Christ, that all the nations may see the way to mutual concord and understanding.

"Let us, moreover, each day, until the peace for which we fight crowns our efforts, say daily three times, morning at ris-

ing, at noon, and in the evening, the Angelus for the guidance of our rulers, the success of our arms, the unity of the nations, and the welfare of heroes.

"And may Almighty and Eternal God hearken to the prayers of a united nation and grant speedily that peace which surpasseth understanding.

"JAMES CARDINAL GIBBONS,
"JOHN CARDINAL FARLEY,
"WILLIAM CARDINAL O'CONNELL."

THE MILITIA OF PRAYER

Our American people are realizing more and more that *"prayer will win the war."* Since the great struggle began, the Holy Father has been calling the nations to prayer. Our President has bidden us pray as well as fight; our three Cardinals have issued an urgent appeal to all Catholics to beseech God "to accept our sacrifices, guide our rulers, and give success to our arms."

In order, then, to carry this principle into practical effect, it is proposed to organize an association called *The Militia of Prayer,* whose members shall enlist for the duration of the war. *They will pledge themselves to spend at least a quarter of an hour each day in prayer for the success of the Allied armies.*

If their Eminences' suggestion of saying the Angelus is followed—with our people scattered as they are through America and on the seas, through all Europe and in the far East—there will be some one praying perhaps at every moment of the day. In addition, among the various devotional exercises suggested to members of the Militia are the hearing of daily Mass, the receiving of Holy Communion, a visit to the Blessed Sacrament, or, if these are impossible, the recitation of the beads or of the Litany of the Sacred Heart or of the Holy Name or of Loretto, or any other prayers known to them—all for the same great purpose which unites them.

Membership will be acquired by the acceptance of the obligation to spend a quarter of an hour daily to obtain victory for the Allied arms—which is one of honor and does not bind under pain of sin. Each member, on joining, is urged to form a band of ten, of which he or she will be captain, in order that they

may feel their unity and, as it were, pray shoulder to shoulder. Each of these should in turn become the captain of another group of ten. *The larger the army, the sooner the war will be won.* Prefects and consultors in sodalities and leaders in other Church societies can form bands of ten, while priests, nuns, and brothers, among themselves in their religious houses, and among their pupils in the academies, schools and parishes, can form bands, and long lists of these tens can be sent in by an appointed secretary. Chaplains in the army and navy can enroll their men in the *Militia of Prayer,* and so instruct them that at sunrise and sunset they may salute their God in the moments when they salute their flag.

Names and addresses must be sent, either by the captains or by individual members, to the general secretary, *Mr. Louis J. Frank, St. Bede's Chaplaincy, 3741 Spruce Street, Philadelphia, Pa.*

The plan here outlined was proposed at the annual Conference of the Federation of College Catholic Clubs in July, and officially endorsed there.

(PROF.) A. I. DU P. COLEMAN,
President F. C. C.
(REV.) JOHN W. KEOGH,
Chaplain-General F. C. C. C.

ENROLMENT SLIP

(Sign, tear off, and return to Secretary.)

I hereby pledge myself, while the war lasts, to spend at least a quarter of an hour daily in prayer for the success of our righteous cause, and ask to be enrolled in the Militia of Prayer.

(Name).....

(Address).....

(City).....

(State).....

Let no one say "I can't promise to give so much time." You didn't think you could afford to buy a Liberty Bond until you were convinced that you ought to; then you found you could. *This is war-time.* As you cut off something that you found to be unnecessary in order to buy your bond, so you can retrench

somewhere else to get time for prayer. You will have to sacrifice half an hour's sleep, you say, in order to go to Mass on a week-day. But how about the men in the trenches who sometimes go days without sleep when they must hold back the enemy?

Membership will be limited to Catholics, for greater unity and concentration; but there is no reason why all who believe in the power of prayer should not also send up their petitions, either singly or in groups of their own organizing.

REVIEWS AND NOTICES

Journalism for High Schools,[1] by Charles Dillon. New York City: Lloyd Adams Noble. Price, $1. Class supplies, 80 cents.

Business English, by Hotchkiss and Drew. New York: American Book Co.

Practical English for High Schools, by Lewis and Hosic. New York: American Book Co.

There has been observable, recently, a remarkable activity among publishers of text-books on English. Within the year there have appeared at least a dozen books of one sort or another having to do with the writing of English and designed primarily for high school students. A notable proportion of them has been devoted to *business* English, and it is further to be noted that all of them avow themselves to be "practical."

Now it may be that *business* English and "practical" text-books are things apart, and therefore eminently desirable in themselves. One wonders, however, in what way a business man can possibly speak an English different from yours and mine and yet hope to be intelligible to us. One wonders also why anyone should publish an impracticable text-book, or speak and write that kind of English. Henry James almost made a success of it, and is considered to be very literary, but it is unfair to use his case as the cornerstone for criticism of literary English in general.

It may be to the point, therefore, to stop a moment and inquire just what English one should use in business, and also what style one must affect in order to be entirely practical. It would seem, on a casual analysis, that literary English, practical English, business English, even the more-human-type-of-professor's English, are much the same thing. There will of course be variations among these types. There are professors who have been heard to say "I aint got." There are

[1] A very useful little handbook on the subject of high school journalism in general.

railway porters who write poetry. The reactions depend somewhat on the environment! There are even New York brokers who can discuss early Egyptian pottery with a baffling nicety of taste and fine discrimination. Yet the broker dictates business English to his secretaries, the railway porter is apt to be more picturesque than grammatical, and the poor, downtrodden professor is apt to possess a very practical and working knowledge of the language which the porter and the broker are apt to abhor publicly while they admire it silently. They will be the first to admit that knowledge of the language means power over it and, with intelligence actively driving the brain which employs it, confers mastery upon the individual who can express himself where they would be dumb. It would appear evident, then, that the only real, business, practical English is that English of which one is absolutely the master, and whose words and forms are but so many facets of a simple, sparkling thought. Any other kind of English is unbusinesslike and impractical, for it is the master, not the servant, of the man who uses it.

This is of course a somewhat old-fashioned opinion. It is open to the objection that it would make the best English colloquial, inasmuch as it reduces words to the level of mere servants of the brain, and makes simplicity of thought a thing to be prized and desired. Let us admit the objection, and dismiss it with the retort that *Newman* fell into this grave error! Newman's English, apart from this, however, is usually regarded as quite businesslike, and there is certainly no chance to deny that it was practical. His works, like Shakspeare's, are still among the "best sellers."

The secret of all this insistence upon "business" English and "practical" English may perhaps be the statement chanced upon in the preface of one of these books. It read: "This book is the outgrowth of the new movement to distinguish between English for work and English for leisure." Now such a movement is a bit of class war, and such a statement is a downright avowal of class hatred. If you are busy, and therefore presumably a toiler, you are in a class opposed most vehemently to the class which neither spins nor toils, arraying itself only in the airy filaments of "leisured" English. The

logic of this movement is delicious to the mental taste. By its queer process of reasoning, Sir Walter Scott before he lost his fortune must have written English for leisure, because afterwards he wrote certainly nothing else but English for work! Consider also poor Robert Louis Stevenson, who must go down is history a pathetic figure, whose English, the English of a terrible leisure, must inexorably be deprived of the merits of that English which is reserved for work. One marvels at the lack of touch with world affairs which could, in this titanic hour, when teachers of English are becoming majors of heavy artillery, captains of aviation, sergeants of intelligence service, and busy executives of one sort or another, sit down in the calm of its study and solemnly assert that a cleavage was growing in the language, whereby some are using it for leisure while others use it for work! Until we get the world back into its normal paces, our course is too swift to pause for argument over such absurdities. We have time only to note them for protest in the future—at our leisure, when we will discuss them with such Christian forbearance as we are capable of, and in the language of work.

THOMAS QUINN BEESLEY.

Epistemology or the Theory of Knowledge, An Introduction to General Metaphysics, by P. Coffey, Ph.D., in two volumes. London: Longmans, Green and Co., 1917. Vol. I, pp. xiv+374. 8vo, cloth; price, $3.75 net; Vol. II, pp. viii+376. 8vo, cloth; price, $3.75 net.

These two splendid volumes form a worthy counterpart to the author's work on "The Science of Logic." The scholastic viewpoint is maintained throughout, but, very naturally, the subject receives a fuller treatment than was called for in the days of the schoolmen.

The author, in speaking of the scope of his work, says: "It aims at applying the principles of scholasticism to the solution of the problems raised by a critical inquiry into the validity of knowledge and the grounds of certitude. It does not purport to be in any sense a history of theories of knowledge, or to supply anything like an adequate bibliography of

works on the subject. It is primarily a text-book for the use of university students in philosophy, though it is hoped that a perusal of it may be found helpful to all who desire a closer acquaintance with the attitude of modern scholastic writers towards the critical problems which almost monopolize the attention of philosophers nowadays. It is needless to emphasize the growing importance of such problems in this age of restless inquiry and scepticism. Nor will a text-book in English from the standpoint of scholasticism be deemed superfluous.

"Kant's theory of knowledge is the only non-scholastic theory examined in any considerable detail: because most of the modern theorists draw their inspiration directly or indirectly from principles propounded in the *Critiques,* so that the student who can appraise these principles on their merits will be in a position to deal with those theories in whatever guise they may confront him."

Volume I is divided into three parts. Part I deals with the nature of the inquiry in four chapters: the terms and data of the inquiry; the scope and instruments of the inquiry; the method of the inquiry; and unjustifiable use of the inquiry—scepticism. Part II deals with intellectual knowledge: judgment in four chapters: necessary judgments—English subjectivism; necessary judgments—Kant's theory expounded; necessary judgments—Kant's theory examined; necessary judgments—the scholastic theory. Part III deals with intellectual knowledge—conception in four chapters: origin and validity of concepts—moderate realism; validity of concepts—extreme realism; validity of concepts—nominalism; validity of concepts—conceptualism, Kant's doctrine.

Volume II is divided into two parts. In the first of these the author discusses the data of intellectual knowledge; sense perception in eight chapters: self-consciousness and memory; extra mental reality—the external universe; validity of sense perception—real existence of an external material universe; perception of sense qualities; relativity of sense qualities to perceiver; external reality of all sense qualities vindicated; subjective idealism, inferential realism and intuitive realism; idealism and the distinction between appearance and reality;

Kant's theory of sense perception, space and time. In the second part of the volume the author discusses truth and certitude, their criteria and motives, in four chapters: retrospect —relativist theories of knowledge; truth and evidence; other intellectualist theories of certitude—traditionalism; anti-intellectualist theories—Kant's moral dogmatism, pragmatism and humanism. THOMAS EDWARD SHIELDS.

Methods and Standards for Local School Surveys, by Don C. Bliss. Boston: D. C. Heath & Co., 1918. Pp. xxiv+264.

Genuine devotion to the ideals of popular education in the United States is abundantly evidenced on all sides. The support cheerfully furnished universal education by the State is sufficient evidence of this. The rich endowment of state lands in the newer states, the legislative appropriations, and the tax levies of the cities, towns and districts bear witness to the willingness with which our people undertake the financial burdens involved. The building and support of teachers' colleges, normal schools and training schools for teachers demonstrates the public recognition of the need of adequate training in the teaching force. The special training in administration required by principals and superintendents indicates that the public is not blind to the fact that proper training is needed if the public moneys are to be wisely expended. But in spite of all these facts educational history in this country indicates a great wastefulness in the work of the schools. The last few years have emphasized the need of remedy, and in all parts of the country securing educational surveys at the hands of educational experts. Literature on the subject is growing rapidly.

The unpretentious volume before us undertakes to place the method of such surveys in such simple outline that they may be appreciated by the general public and employed by local communities. THOMAS EDWARD SHIELDS.

A Schoolmaster of the Great City, by Angelo Patri. New York: The Macmillan Co., 1917. Pp. 219.

The didactic methods have had their day in the field of theory, but from theory to practice is a long and wearisome

journey. In the normal schools and teachers' colleges professors of education call attention to the contrast between the old and the new methods. In the old, form, external discipline, logical analysis of the body of thought to be imparted, absorbed the attention of the teacher. In the organic methods demanded by modern psychology the child and the stage of his development orient all the efforts of the teacher.

Psychology may fully justify organic methods, and, indeed, there may be few left who will defend on the field of theory the methods of imprinting doctrines and discipline from without; nevertheless, concrete practice in our schools lags far behind our theory; nor must it be supposed that this is wholly due to the ignorance of the grade teacher.

There are few cities in the country that offer better salaries or greater inducements to principals and teachers than the city of New York, and there are few systems in the country which have exerted a wider influence. A glimpse at the struggle taking place in the schools of New York city between organic and didactic methods cannot fail to prove interesting to every teacher in the country, and Angelo Patri, in this charming little book, gives us much more than a glimpse; he lets us see the situation at close range through the eyes of the pupil, of the teacher, of the principal, of the parent, and of the school board. The little volume is quite fascinating, and it will do more to advance the cause which the author has at heart than a more pretentious work on the philosophy or the psychology of education.

In the first few pages he gives us a brief glimpse of his early childhood home in Italy and of his schooldays in Little Italy. "The colony life of the city's immigrants is an attempt to continue the village traditions of the mother country. In our neighborhood there were hundreds of families that had come from the same part of Italy. On summer nights they gathered in groups on the sidewalks, the stoops, the courtyards, and talked and sang and dreamed. In winter the men and boys built Roman arches out of the snow.

"But gradually the families grew in size. The neighborhood became congested. A few families moved away. Ours was one of them. We began to be a part of the new mass

instead of the old. The city, with its tremendous machinery, its many demands, its constant calling, calling, began to take hold. What had been intimate, quaint, beautiful, ceased to appeal.

"I went to school, father went to work, mother looked after the house. When evening came, instead of sitting about the fire, talking and reliving the day, we sat, each in his own corner. One nursed his tired bones, another prepared his lessons for the morrow. The demands of the school devoured me; the work exhausted my father. The long evenings of close contact with my home people were becoming rare. I slipped away from my home; home was slipping away from me.

"My father knew what he was about. While the fathers of most of the boys about me were putting their money into business or into their houses, mine put his strength, his love, his money, his comforts into making me better than himself. The spirit of the crusaders should live again in his son. He wanted me to become a priest; I wanted to become a doctor.

"During all the years that he worked for me, I worked for myself. While his hopes were centered in the family, mine were extending beyond it. I worked late into the nights, living a life of which my father was not a part. This living by myself tended to make me forget, indeed to undervalue, the worth of my people. I was ashamed sometimes because my folk did not look or talk like Americans.

"When most depressed by the feeling of living crudely and poorly, I would go out to see my father at work. I would see him high up on a scaffold a hundred feet in the air and my head would get dizzy and my heart would rise to my throat. Then I would think of him once more as the poet story-teller with a strong, soothing voice and the far-off visioned eye, and the poet in his soul would link itself to mine and would see why on two-dollar-a-day wages he sent me to college. Proud of his strength, I would strengthen my moral fiber and respond to his dream. Yet not as he dreamed, for when he fell 50 feet down a ladder and was ill for a whole year I went to work at teaching."

These brief paragraphs speak volumes to those who have ears to hear. A great deal of anxiety has been exhibited over

Americanizing the foreigner. We need most the word of caution against overhaste in this process. We want genuine citizens who will become a part of the life of the country, who will love its institutions and take a vital part in their maintenance and development. This is not to be attained by hasty and ill-considered measures. This word of caution has frequently been uttered, but Angelo Patri makes it so vital in this book that no intelligent reader can miss it. After unfolding his theme and linking it with many splendid messages to the teacher, looking to the enforcement of organic methods, he sums it up in these words:

"I have been a part of many movements to Americanize the foreigner, but I see that the child is the only one who can carry the message of democracy, if the message is to be carried at all. If the child fails to make the connection between the ideals of school and the fundamental beliefs of the people, there is none other to do it. The children are the chains that must bind people together.

"I have told about parents growing because they sought growth for their children. I saw them grow through the initiative of the school. These were tenement dwellers. Would this thing hold where the parents are well to do, and the streets are clean, and music is of the best, and home ideals are of the highest and the social life of the neighborhood is intimate? Is it still necessary for the school to gather the parents about itself? Is it still necessary for the school to go out into the community and get the parents to consciously work as a group for the children's interest, to consciously shape their philosophy of life in conformity with the dynamic philosophy that childhood represents?

"More necessary! If not to save the children, it should be done to save the parents.

"No matter who the people are, they need the school as a humanizing force, so that they may feel the common interest, revive their visions, see the fulfillment of their dreams in terms of their children, so that they may be made young once more. Americanize the foreigner—nay, through the child let us fulfill our destiny and Americanize America."

I have called attention chiefly to the phase of the book which deals with the problem of Americanization, and I quite agree with the author that it is a far greater problem than is usually supposed. Americanizing the foreigner is but a small part of it. Each generation as it comes up to take its place on the stage of citizenship, to enact our laws, to amend our Constitution, and to administer justice in the land, must be Americanized. We must see to it that all that is vital in our citizenship grows in the heart of the child and unfolds with his unfolding life. In no other way can the institutions of our freedom be perpetuated.

But the book deals with many another vital phase of education. The picture with which the book closes will be sufficient commendation to lead every parent and every teacher to read it.

"Yesterday the rain fell and the snow. I bent my head to the wind and went on. Then I met a boy, a very small boy, not big enough to be at school. He ran to me and took my hand and smiled, and I laughed and raised my head and walked on, stepping lightly to the music of the rain and snow.

"Each day and every day, to school and from school, I meet you, hundreds of you. You smile and the welcome in your eyes is wonderful to see. You meet me and as you go you take me with you, free and joyous as yourselves. Surely my life is blessed, blessed with the smiles of countless lips, blessed with the caress of countless greetings.

"Do you feel that you have need of me? Know then, oh, my children, that I have far more need of you. The burdens of men are heavy and you make them light. The feet of men know not where to go and you show them the way. The souls of men are bound and you make them free. You, my beautiful people, are the dreams, the hopes, the meaning of the world. It is because of you that the world grows and grows in brotherly love.

"I look a thousand years ahead, and I see not men, ships, inventions, buildings, poems, but children, shouting, happy children, and I keep my hand in yours and, smiling, dream of endless days."

THOMAS EDWARD SHIELDS.

An Introduction to Science, by Bertha M. Clark. New York: American Book Company, 1915. Pp. 494.

The grade schools and the high schools of this country are still suffering from an infiltration of university methods which, consciously or unconsciously, have worked towards the premature isolation of the several school subjects. In training men in the university for research work, it is eminently proper that attention should be concentrated on the comparatively narrow fields of science. The advance of science during the past half-century is due, in a very large measure, to the large army of specially trained research workers in the universities of Europe and this country. But however the benefit of training along narrow lines, the work in this field, the premature separation of subject matter in the earlier stages of education, can only result in disorganized and unbalanced development. Before any pupil is ready to take up the study of physics, chemistry, geology, meteorology, or biology, he should have a general development and a familiarity with phenomena which underlie the subject matter of these several sciences, and he should have been made familiar with current methods of approaching the study of natural phenomena.

Bertha Clark, in a work published years ago, under the title "General Science," helped to correct the tendency to isolation in the treatment of scientific subjects in the high school. The present book is constructed on similar lines, but it is somewhat fuller in its treatment of the several sciences touched upon in their relationship to the every-day lives of the pupils.

Miss Clark is at the head of the William Penn High School for Girls, in Philadelphia, and many of the chapter headings have peculiar interest for girls. After a brief treatment of heat, its nature and effects, we find chapters on food, cooking and its effects on food, the digestion of food, food substitutes and adulterants, bacteria and food, how to keep food wholesome, flues, clothes and how they protect us, household chemicals, baking powder and soda, yeast and bread-making, bleaching, blueing, starching, dyes, etc.

The book is evidently intended for a high-school course, but the ground covered might well be handled in the seventh or eighth grade. All our children need training along these lines,

and while the chapters quoted above seem to have special reference for girls, a number of them are equally interesting to the boys, as, for example, metals used in the home, oils, paints and varnishes, nitrogen and its relation to plants, drugs and patent medicines, how to keep well without drugs and patent medicines, simple electric devices, modern electric inventions, magnets and currents, how electricity is obtained on a large scale, how machines lighten labor, pumps and their value to man, the water problem of a large city, water makes a garden of the desert, plants and their relation to man, etc. No child should graduate from an eighth grade without having some understanding of these familiar phenomena.

THOMAS EDWARD SHIELDS.